تَعُلِيم الإسُلام

# The Teachings of Islam

*Workbook of Islamic Beliefs and Teachings*
*For Beginners and Children*

## PART 1

English Version of
*Ta'leemul-Islaam*
by
Allaamah Mufti Muhammad Kifaayatullah

www.besturdubooks.net

# The Teachings of Islam - Part 1

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Who is better in religion than the one who surrenders his purpose to Allah, does good, and follows the tradition of Ibraaheem the Upright (*haneef*)?
(4:125)

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# Note on Transliteration

An effort has been made to transliterate Arabic words as intuitively and correctly as possible. However, because of the lack of direct correspondence between the English and Arabic alphabets, the transliterated words are only approximations of the Arabic originals. As far as possible, the Arabic letters have been transliterated as indicated in the table below.

## Guide to Transliteration

| | | | |
|---|---|---|---|
| a | ا | gh | غ |
| b | ب | f | ف |
| t | ت | q | ق |
| th | ث | k | ك |
| j | ج | l | ل |
| h | ح | m | م |
| kh | خ | n | ن |
| d | د | h | ه |
| dh | ذ | w | و |
| r | ر | y | ى |
| z | ز | | |
| s | س | a | ـَ |
| sh | ش | i | ـِ |
| s | ص | u | ـُ |
| d | ض | | |
| t | ط | aa | ـَا |
| z | ظ | ee | ـِى |
| ‘a | ع | oo | ـُو |

**Earnest Appeal**

An earnest appeal is made to the reader to please inform the publishers if any errors or shortcomings are discovered in this publication so that further editions may be improved. Your cooperation is much appreciated.

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# تَعلِيم الإسلام

# Teachings of Islam[*]

# PART I

بِسمِ اللّٰهِ الرَّحمٰنِ الرَّحِيم

*Bis-mil-laa hir-rah-maa nir-raheem.*[1]
In the name of Allah, the Beneficient, the Merciful

نَحمَدُ اللّٰهَ العَلِيَّ العَظِيمَ وَ نُصَلِّيْ عَلٰى رَسُولِهِ الكَرِيم

*Nah-ma-dul-laahal-a'liyyal-'azeem, wa nu-sallee 'alaa rasoolihil-kareem*
We praise Allah, the Most High, Most Great, and pray for Allah's blessings upon His noble Prophet.

**Q. What is your name?**
A. My name is Ahmad/Aaminah.

**Q. What is the name of your religion?**
A. Islam. And I am a Muslim.

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[*] Based upon *Taleem-ul-Islam* by Allaama Mufti Muhammad Kifaayatullah. Translation by Dr. Mahmood Qaderi. (Sh. Muhammad Ashraf, Lahore, Pakistan. 1981.)

[1] In this first part of *Teachings of Islam* we will provide English transliteration of the Arabic text. It is necessary, however, to learn enough Arabic to be able to read it fluently. Under a qualified teacher, it is not difficult to learn to read Arabic. In the next three parts of *Teachings of Islam*, we will only provide Arabic text and the English meaning. (See the end of this book for a description of the transliteration scheme.)

**Q. What does Islam teach?**

A. Islam teaches that:

- Allah is one, and He alone should be worshipped, Hadrat Muhammad Mustafa (peace be upon him) is Allah's worshipper and His Messenger, and the Noble Qur'aan is the Book of Allah.
- Islam is the true religion. It teaches all good things about the here and the hereafter.

# *Imaan*

**Q. What is the *kalimah*[2] of Islam?**

A. The *kalimah* of Islam is:

لاَ اِلٰهَ اِلاَّ اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

*Laa ilaa-ha il-lal-laa-hu muhammadur-rasoolul-laah*

There is no god except Allah; Muhammad (peace be upon him) is His Messenger.

This *kalimah* is also called *kalimah tauheed* or *kalimah tayyibah*.

**Q. What is kalimah shahaadah?**

A. *Kalimah shahaadah* (*kalimah* of bearing witness) is:

اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

*Ash-hadu an-laa ilaaha il-lal-laa-hu wa ash-hadu an-na Muhammadan 'ab-duhoo wa rasooluh*

I bear witness that there is no god except Allah and I bear witness that Muhammad (peace be upon him) is Allah's worshipper and His Messenger.

**Q. What is *imaan* (faith)?**

A. *Imaan* is to have faith in something and to proclaim it.

[2] *Kalimah* literally means "word" or utterance or proclamation.

**Q. What is our *imaan mujmal* (faith in a nutshell)?**

A. *Imaan mujmal* is:

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَآئِهٖ وَ صِفَاتِهٖ وَ قَبِلْتُ جَمِيْعَ اَحْكَامِهٖ

اِقْرَارٌ بِاللِّسَانِ وَ تَصْدِيْقٌ بِالْقَلْبِ

*aamantu bil-laahi kamaa huwa bi as-maa-i-hi wa sifaatihi wa qabiltu jamee'a ahkaamihi. 'iqraarum bil-lisaani wa tasdeequm bil-qalb.*

I believe in Allah as He is with all His names and attributes and I accept all of His orders. It is said with the tongue and confirmed in the heart.

**Q. What is our *imaan mufas-sal* (elaborated faith)?**

A. *Imaan mufas-sal* is:

اٰمَنْتُ بِاللّٰهِ وَ مَلٰٓئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ وَ الْيَوْمِ الْاٰخِرِ وَالْقَدْرِ

خَيْرِهٖ وَ شَرِّهٖ مِنَ اللّٰهِ تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْتِ

*aamantu bil-laahi wa ma-laa-i-katihi wa kutubihi wa rusulihi wal-yaumil-aakhiri wal-qadri khairihi wa shar-rihi minal-laahi ta'aalaa wal-ba'thi ba'dal-maut.*

I believe in Allah, in His angels, in His books, in His messengers, in the Day of Judgement, and (I believe) that all good and evil is decreed by Allah, and in the life after death.

**Q. Who created you?**

A. Allah created us, our fathers and mothers, the skies and the earth, this universe and everything in it.

**Q. How did Allah create the universe?**

A. By His power and command.

**Q. What are the people called who do not believe in Allah?**

A. They are called *kaafir* (unbelievers).

**Q. What are the people called who do not worship Allah but worship other things, or those who believe in two or three gods?**

A. Such people are called *kaafir* and *mushrik*.

**Q. Will Allah pardon or forgive the *mushrik* or the *kaafir*?**

A. *Kaafir* and *mushrik* will never be pardoned. They will always be kept in great pain and trouble in the hereafter.

# Prophet Muhammad (ﷺ)

**Q. Who was Hadrat Muhammad (ﷺ)[3] ?**

A. Hadrat Muhammad (ﷺ) was Allah's worshipper and a Prophet and a Messenger of Allah. We belong to his *ummah*.

**Q. Where was our Prophet Muhammad (ﷺ) born?**

A. He was born in Makkah, a city in Arabia.

**Q. What were the names of his father and grandfather?**

A. 'Abdullah was the name of his father and 'Abdul-Muttalib was the name of his grandfather.

**Q. Was our Prophet Muhammad (ﷺ) greater or lesser in position than the other prophets?**

A. Our Prophet (ﷺ) was the greatest of all prophets. He is the holiest of all creation.

**Q. Where did the Prophet Muhammad (ﷺ) live all his life?**

A. He remained in the city of his birth, Makkah, for 53 years. Then he went to the Holy City of Madinah in obedience to the

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[3] After the name of the Prophet Muhammad (ﷺ), Muslims must say: *Sal-lal-laahu 'alaihi wa sal-lam*. "Peace and blessings of Allah be upon him." "*Hadrat*" is a title of respect.

Command of Allah. There he lived for 10 years. He left for his heavenly abode at the age of 63.

**Q. What about a person who does not believe in Prophet Muhammad (ﷺ) ?**

A. One who does not accept Hadrat Muhammad (ﷺ) as Allah's prophet is a *kaafir*.

**Q. What is meant by believing in Hadrat Muhammad (ﷺ) ?**

A. To believe in Hadrat Muhammad (ﷺ) means that we accept him as the Prophet and Messenger of Allah, and that we should love him more than everything except Allah, and that we should obey his orders.

**Q. How do we know that Hadrat Muhammad (ﷺ) is Allah's Prophet and Messenger?**

A. It is because the Holy Book, the Qur'aan, bears witness to his prophethood and he (ﷺ), in his words and actions, maintained a standard of life to which only prophets can rise. Hadrat Muhammad (ﷺ) bore witness to his prophethood and he never lied in his entire life.

**Q. How do we know that the Holy Qur'aan is Allah's book?**

A. Because Hadrat Muhammad (ﷺ) said it is a Book of Allah and it was revealed to him by Allah. Its teachings and its style of expression are unmatched and it surpasses and eludes human skill and wisdom.

# The Qur'aan

**Q. Was the Holy Qur'aan revealed to Hadrat Muhammad (ﷺ) all at once or in parts?**

A. The Holy Book was revealed to Prophet Muhammad (ﷺ) in parts. Sometimes one *aayah* (verse) and sometimes two or

more *aayaat* (verses) and sometimes one whole *surah* (chapter) was revealed, according to the need.

**Q. How long did the Qur'aan take for its complete revelation?**

A. Twenty-three years.

**Q. How was the Holy Qur'aan revealed to the Prophet Muhammad (ﷺ) ?**

A. The Holy Qur'aan was revealed through the angel Jibreel (peace be upon him). He would come to the Prophet (ﷺ) and recite before him one *aayah* or one *surah* which the Prophet (ﷺ) would remember and then get it written down by someone while many others memorized it.

**Q. Why did the Prophet (ﷺ) not write himself?**

A. Because the Noble Prophet (ﷺ) was *ummiy*.

**Q. What is *ummiy*?**

A. A person who did not learn to read and write from any human being is called *ummiy*. Although the Prophet (ﷺ) did not receive any customary schooling, Allah bestowed upon him knowledge, the like of which is not found anywhere else in the world.

**Q. Who is angel Jibreel (peace be upon him) ?**

A. An angel who brought Allah's orders to His prophets and messengers.

# *Salaah*

**Q. How do Muslims adore and worship Allah?**

A. They say *salaah* (*namaaz*), keep fasts (*saum*), give *zakaat* and perform *hajj*.

**Q. What is *salaah* or *namaaz*?**

A. *Salaah* is a special way of worship and prayer taught by Allah in the Holy Qur'aan, elucidated and explained practically by His apostle, Muhammad (ﷺ), in *ahaadeeth* (traditions).

**Q. How is *salaah* performed?**

A. *Salaah* is performed by standing before Allah facing the *Qiblah*, with hands crossed on the belly, in the mosque or at home, reciting the Qur'aan, praising Allah's greatness, bowing to Him in respect and putting the forehead on the ground to show humility to Him.

**Q. Observing prayer – is it done in the *masjid* (mosque) or in the home?**

A. Allah is Omnipresent (present everywhere and at all times)- whether a man or woman present themselves before Allah in the vicinity of a *masjid* or within the four walls of their house. You can say your prayers at home or in a mosque- Allah is everywhere. But for men there is greater reward in observing the prayers in a *masjid*.

**Q. One has to wash the face, hands and feet before the *salaah*: what is that called?**

A. It is called *wuduu'* (ablution). *Salaah* done without *wuduu'* is not acceptable and not valid.

**Q. To which direction should a Muslim turn his or her face while offering prayer?**

A. Towards Makkah.

**Q. Why has it been ordered to turn one's face to Makkah?**

A. Since it is in Makkah that the sacred house of Allah is located. It is called the *Ka'bah*. One must turn one's face towards the *Ka'bah* while offering *namaaz*.

**Q. What name do we give to the direction of our prayer?**

A. It is called *Qiblah*.

**Q. How many times is the *salaah* offered during the whole day and night?**

A. It is compulsory (obligatory) to say *salaah* five times during the day and night.

**Q. What are the names of those five *salaat*?**

A. They are:

- The first one, which is said before the sunrise, is called *Fajr*.
- The second one, offered in the afternoon, is called *Zuhr*.
- The third one, said in the late afternoon before sunset, is *'Asr*.
- The fourth, said just after sunset, is *Maghrib*.
- The fifth, said one and a half or two hours after sunset, is called *'Ishaa*.

# *Adhaan*

**Q. What is *Adhaan* (call for prayer) ?**

A. When the time for *salaah* comes, a man stands up before the prayer and calls aloud these words[4]:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

*Allaahu akbar* – Allah is the Greatest (4 times)

[4] In order to summon all the Muslims in the neighborhood to the *salaah*.

اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ   اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ

*Ash-hadu an-laa ilaaha il-lal-laah* – I bear witness that there is no god except Allah (2 times)

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ   اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

*Ash-hadu an-na Mu<u>h</u>ammadar-rasoolul-laah* – I declare that Muhammad is Allah’s Messenger (2 times)

حَيَّ عَلَى الصَّلٰوةِ   حَيَّ عَلَى الصَّلٰوةِ

*<u>H</u>ay-ya ‘ala<u>s</u>-<u>s</u>alaah* – Come for *salaah* (2 times, turning the head to the right both times)

حَيَّ عَلَى الْفَلاَحِ   حَيَّ عَلَى الْفَلاَحِ

*<u>H</u>ay-ya ‘alal-falaa<u>h</u>* – Come to success (2 times, turning the head to the left both times)

اَللّٰهُ اَكْبَرُ   اَللّٰهُ اَكْبَرُ

*Allaahu akbar* – Allah is the Greatest (2 times)

لآ اِلٰهَ اِلاَّ اللّٰهُ

*Laa ilaaha il-lal-laah* – There is no god except Allah.

These words are called *a<u>dh</u>aan*. In the *a<u>dh</u>aan* of *Fajr* after *<u>H</u>ay-ya ‘alal-falaa<u>h</u>*, say <u>2 times</u>:

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

*A<u>s</u>-<u>s</u>alaatu <u>kh</u>airum-minan-naum* – Prayer is better than sleep.

**Q. What is *iqaamah* or *takbeer* (magnification of the Lord) ?**

A. When people stand up for *<u>s</u>alaah*, a person repeats the words of *a<u>dh</u>aan*, this is called *iqaamah* or *takbeer*. The words of *a<u>dh</u>aan* are repeated exactly the same in *iqaamah* but, after *<u>h</u>ay-ya ‘alal-falaa<u>h</u>*, one says <u>2 times</u>:

قَدْ قَامَتِ الصَّلٰوةُ

*Qad qaamati<u>s</u>-<u>s</u>alaah* – The prayer is ready.

**Q. What name is given to the person who recites *adhaan* or *takbeer*?**

A. The person who recites *adhaan* is called *mu-adh-dhin* and the one who recites *takbeer* is called *mukab-bir*.

**Q. When many people assemble and say *salaah* together, what do we call it? What name do we give to the person who leads the *salaah*? And what are the persons who pray *salaah* behind him called?**

A. *Salaah* which is offered, not individually, but along with other people is called *salaah bil-jamaa'ah* (*namaaz ba jamaa'at* or "prayer in congregation"). The person who leads the *jamaa'ah* is called the *imaam*. A person who says *salaah* behind the *imaam* is known as a *muqtadi*.

**Q. What is the person called who says *salaah* alone?**

A. He is called *munfarid* ("solitary" or "isolated").

**Q. What is the house called that is specially built for *salaah* and where the people pray *salaah* in *jamaa'ah*?**

A. Such a place is called a *masjid* (mosque).

**Q. What should one do in a masjid?**

A. One should offer *salaah*, read the Holy Qur'aan or *wazeefa* or sit silently and respectfully. It is very bad to play, jump, make noise or talk of worldly affairs in a masjid.

**Q. What are the benefits of *salaah*?**

A. There are many benefits. Here we will tell you some of them:

- The body and clothes of a *namaazi* (*musalli* or one who prays *salaah* ) are always neat and clean.
- Allah, the Almighty, is pleased with one who says *salaah*.
- Prophet Muhammad (ﷺ) is pleased with a *musalli*.
- Allah, the Almighty, favours those who pray *salaah*.
- Good men hold a *musalli* in high esteem.

- ♦ A *musalli* is saved from many evil deeds.
- ♦ Allah, the Almighty, keeps a *musalli* in peace and comfort after his death.

**Q. What are the names of the expressions or phrases said in *salaah*?**

A. The names of the expressions said in *salaah* are:

تَكْبِير - *Takbeer*

ثَنَاء - *Thana*

تَعَوُّذ - *Ta-'aw-wudh*

تَسْمِيَة - *Tasmiyah*

قِرَاءَة - *Qiraa'at* : *Faatihah* and another *Surah* or *aayaat*

تَسْبِيح - *Tas-beeh* of *ruku'*

- *Tas-mee'a* of *ruku'* (رُكُوع)

- *Tahmeed* of *ruku'*

- *Tasbeeh* of *sajdah* (سَجْدَة)

تَشَهُّد - *Tashah-hud*

دَرُود - *Darood*

دُعَاء - *Du'a* after *darood*

سَلَام - *Salaam*

**Q. What are the wordings of the above mentioned expressions? Please recite a few *surah* as well.**

A. The wordings of the expressions are:

***Takbeer:***

اَللّٰهُ اَكْبَرُ

*Allaahu akbar*

Allah is the Greatest

**Thana:**

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ وَ تَبَارَكَ اسْمُكَ وَ تَعَالٰى جَدُّكَ

وَ لَآ اِلٰهَ غَيْرُكَ

*Subhaanakal-laahum-ma wa bi hamdika wa tabaarakas-muka wa ta'aalaa jad-duka wa laa ilaaha ghairuk*

O Allah! Glory and Praise are for You, and blessed is Your name, and exalted is Your majesty; and there is no god except You.

**Ta-'aw-wudh:**

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

*A'oodhu bil-laahi minash-shaitaanir-rajeem*

I seek refuge with Allah from the condemned Shaitaan.

**Tasmiyah:**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

*Bismillaahir-rahmaanir-raheem*

In the name of Allah, Most Gracious, Most Merciful

**Qiraa'at:**

*Suratul-Faatihah*

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ
الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝
اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ
الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ
الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝

All praise is for Allah, the Sustainer of the worlds; Most Gracious, Most Merciful; Master of the Day of Judgment. Thee do we worship and Thee alone do we ask for help. Guide us to the straight way – the way of those upon whom Thou has bestowed Thy blessing; not those who earn Thy anger nor those who go astray.

### *Suratul-Kauthar*

إِنَّآ أَعْطَيْنٰكَ الْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝٢

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝٣

Lo! We have given you Abundance; So pray unto your Lord and sacrifice. Lo! It is your insulter who is without posterity.[5]

### *Suratul-Ikhlaas*

قُلْ هُوَ اللّٰهُ أَحَدٌ ۝١ اَللّٰهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ ۙ

وَلَمْ يُوْلَدْ ۝٣ وَلَمْ يَكُنْ لَّهٗ كُفُوًا أَحَدٌ ۝٤

Say: He is Allah, the One! Allah, the eternally Besought of all! He begets not nor was He begotten. And there is none comparable to Him.[6]

### *Suratul-Falaq*

قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ ۝١ مِنْ شَرِّ مَا خَلَقَ ۝٢

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِنْ شَرِّ النَّفّٰثٰتِ

فِي الْعُقَدِ ۝٤ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥

Say: I seek refuge in the Lord of the Daybreak; From the evil of that which He created; From the evil of the darkness when it is intense, and from the evil of malignant witchcraft, and from the evil of the envier when he envies.[7]

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[5] *Surah* 108.
[6] *Surah* 112.
[7] *Surah* 113.

*Suratun-Naas*

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ﴿۱﴾ مَلِكِ النَّاسِ ۙ﴿۲﴾

اِلٰهِ النَّاسِ ۙ﴿۳﴾ مِنْ شَرِّ الْوَسْوَاسِ ۙ۬ الْخَنَّاسِ ۙ﴿۴﴾

الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِ ۙ﴿۵﴾ مِنَ

الْجِنَّةِ وَ النَّاسِ ﴿۶﴾

Say: I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the sneaking whisperer, who whispers in the hearts of mankind – of the *jinn* and mankind.[8]

***Tasbeeh of ruku':***

سُبْحَانَ رَبِّیَ الْعَظِیْمِ

*Subhaana rab-biyal-'azeem*

Glory be to my Lord, the Great

***Tasmee'a of ruku':***

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ

*Sami'al-laahu li man hamidah*

Allah hears the one who praises Him

***Tahmeed of ruku':***

رَبَّنَا لَكَ الْحَمْدُ

*Rab-banaa lakal-hamd*

Our Lord, praise be to You

***Tasbeeh of sajdah:***

سُبْحَانَ رَبِّیَ الْاَعْلٰی

*Subhaana rab-biyal-a'laa*

Glory be to my Lord, the Highest

---

[8] *Surah* 114.

***Ta-shah-hud:***

اَلتَّحِيَّاتُ لِلّٰهِ وَ الصَّلَوٰتُ وَ الطَّيِّبَاتُ ٠

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَتُ اللّٰهِ وَ بَرَكَاتُهُ ٠

اَلسَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ ٠

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلاَّ اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

*At-tahiy-yaatu lil-laahi was-salawaatu wat-tay-yibaatu. As-salaamu 'alaika ay-yuhan-nabiy-yu wa rahmatul-laahi wa barakaatuh. As-salaamu 'alainaa wa 'alaa 'ibaadil-laahis-saaliheen. Ash-hadu an laa ilaaha il-lal-laahu wa ash-hadu an-na Muhammadan 'abduhu wa rasooluh.*

All prayer is for Allah and worship and goodness. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god except Allah, and I bear witness that Muhammad is His servant and messenger.

***Darood shareef:***

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى

اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى

اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اَبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

*Allaahum-ma salli ‘alaa Muhammadi(n)w-wa ‘alaa aali Muhammadin kamaa sal-lay-ta ‘alaa Ibraaheema wa ‘alaa aali Ibraaheema in-naka hameedum-majeed. Allaahum-ma baarik ‘alaa Muhammadi(n)w-wa ‘alaa aali Muhammadin kamaa baarakta ‘alaa Ibraaheema wa ‘alaa aali Ibraaheema in-naka hameedum-majeed.*

O Allah, let Your blessing come upon Muhammad and the family of Muhammad as You blessed Ibrahim and his family. Truly You are the Praiseworthy, the Glorious.

O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrahim and his family. Truly You are the Praiseworthy, the Glorious.

**Du’a *after* darood:**

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِيْرًا

وَّ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْ لِیْ مَغْفِرَةً مِّنْ عِنْدِكَ

وَ ارْحَمْنِیْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

*Allaahum-ma in-ni zalamtu nafsiy zulman katheera(n)w-wa laa yaghfirudh-dhunooba il-laa an-ta faghfir-liy maghfiratam-min ‘indika war-ham-niy in-naka antal-ghafoorur-raheem.*

O Allah! I have been unjust to myself and no one grants pardon for sins except You. Therefore, forgive me with Your forgiveness and have mercy on me. Surely, You are the Forgiver, the Merciful.

رَبِّ اجْعَلْنِیْ مُقِيْمَ الصَّلٰوةِ وَمِنْ

ذُرِّيَّتِیْ ۖ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾ رَبَّنَا اغْفِرْ لِیْ وَ

لِوَالِدَیَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ﴿٤١﴾

O Lord! Make me and my children steadfast in *salaah*. Our Lord! Accept the prayer. Our Lord! Forgive me and my parents and the believers on the Day of Judgement.[9]

[9] *Surah* 14, *Ayaah* 40.

***Salaam:***

اَلسَّلاَمُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ

*As-salaamu ‘alaikum wa ra<u>h</u>matul-laah*

Peace and blessings of Allah be upon you.

**Du’a *after prayers:***

اَللّٰهُمَّ اَنْتَ السَّلاَمُ وَ مِنْكَ السَّلاَمُ

تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَ الْاِكْرَامِ

*Allaahum-ma an-tas-salaamu wa min-kas-salaamu, tabaarak-ta yaa <u>dh</u>al-jalaali wal-ikraam*

O Allah! You are the bestower of peace, and from You comes peace. Blessed are You, O Lord of Glory and Honor.

***Du’a qunoot:***

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَ نَسْتَغْفِرُكَ وَ نُؤْمِنُ بِكَ وَ نَتَوَكَّلُ عَلَيْكَ وَ

نُثْنِيْ عَلَيْكَ الْخَيْرَ وَ نَشْكُرُكَ وَ لاَ نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ مَنْ

يَّفْجُرُكَ ۔ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّيْ وَ نَسْجُدُ وَ اِلَيْكَ

نَسْعٰى وَ نَحْفِدُ وَ نَرْجُوْ رَحْمَتَكَ وَ نَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ

بِالْكُفَّارِ مُلْحِقٌ ۔

*Allaahum-ma in-naa nasta’eenuka wa nasta<u>gh</u>firuka wa nu’minu bika wa natawak-kalu ‘alaika wa nu<u>th</u>ni ‘alaikal-<u>kh</u>air wa na<u>sh</u>kuruka wa laa nakfuruka wa na<u>kh</u>la’u wa nat-ruku ma(n)y-yafjuruk. Allaahum-ma iy-yaaka na’budu wa laka nu<u>s</u>al-li wa nasjudu wa ilaika nas’aa wa na<u>h</u>-fidu wa narju rahmataka wa na<u>kh</u>shaa ‘a<u>dh</u>aabaka, in-na ‘a<u>dh</u>aabaka bil-kuf-faari mul-<u>h</u>iq.*

O Allah! We ask Thy help and ask for Thy pardon and believe in Thee and rely upon Thee. And we praise Thee in the best way and we thank Thee and we are not ungrateful to Thee. And we cast off and leave one who disobeys Thee. O Allah! Thee alone we worship and to Thee do we pray and

prostrate. And to Thee to we turn in haste. And we hope for Thy blessings and fear Thy punishment. Truly Thy punishment is for the disbelievers unavoidable.

# *Wuduu'*

**Q. How to do *wuduu'* ?**

A. Sit at a high place. Take clean water in a clean pot. It is better to face the *Qiblah* but if there is no possibility of it, there is no harm. Roll up your sleeves to your elbows; then recite *Bismillaah* and wash both the hands up to the wrists, three times.

Then gargle three times and brush your teeth. If you do not have a brush or *miswaak*, rub your teeth with your (right index) finger.

Then put water into your nostrils three times and clean them with your left little finger, then wash your face three times. Do not splash water on your face with force but run water on the forehead softly and wash from the forehead down to the chin and on either side of the face up to the ears.

Then wash the right arm up to the elbow three times, and do the same with the left arm.

Then wet your hands and pass them over the head, ears and neck. This is called *masah*. *Masah* should be done on each part only once.

Then wash each foot three times up to the ankle, first the right foot, then the left.

# Method of Prayer

**Q. How to perform the *salaah*?**

A. The method of performing *salaah* is:

After performing *wuduu'*, stand upright facing the *Qiblah* at a clean place, dressed in neat and clean clothes.

Then say *niyyah* (intention), raise both hands up to the ears and say *Allaahu akbar*, then cross them on the belly below the navel.[10] Put the right hand on top of the left one.

Do not look hither and thither while saying prayers.[11] Stand with respect and full attention to Allah.

After crossing the hands, recite *thana*, then *ta-'awwudh* and *tasmiyah*. Then recite *al-Faatihah*. After finishing *al-Faatihah*, say softly "*aameen*." Then recite another *surah* that you know.

Then say *Allaahu akbar* and bow for *ruku'*. In the *ruku'*, catch hold of the knees with your hands and say the *tasbeeh* for *ruku'* three or five times. Then, saying *tasmee'a* stand upright again and also say *tahmeed*.

Then, saying *takbeer*, prostrate for *sajdah*. Put your knees on the ground first, then hands and then place your nose and then forehead on the ground. Say *tasbeeh* of *sajdah* three or five times. Then say *takbeer* and get up and sit upright. Sit for a few moments and then say *takbeer* and perform the second *sajdah* in the same way.

Then say the *takbeer* again and stand up without putting your hands on the ground.

This is one complete *rak'ah* and the next one begins. After *tasmiyah*, recite *al-Faatihah* again and add another *surah*.

Then perform *ruku'*, *qaumah* (standing up), and the two *sajdah*. Get up and sit upright from the second *sajdah* and recite *tashah-hud*, then *darood shareef* and *du'a* and then perform the *salaam* – first turning your face to the right and then towards the left. Two *rak'aat* have been completed.

After the *salaam*, recite the *du'a*:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ

تَبَارَكْتَ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ

[10] For women, they should cross their hands upon their chest.
[11] Your eyes should be fixed upon the place where your forehead touches during *sajdah*.

*Allaahum-ma an-tas-salaamu wa min-kas-salaamu, tabaarak-ta yaa dhal-jalaali wal-ikraam*

O Allah! You are the bestower of peace, and from You comes peace. Blessed are You, O Lord of Glory and Honor.

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ

حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

Our Lord! Grant us the good of this world and the good of the Hereafter and save us from the torment of the hell-fire.[12]

For *du'a*, raise your hands up, but do not raise them too high. They should not be above the shoulders. After finishing *du'a*, rub both hands over your face.

**Q. How to sit between the two *sajdah*, or when reciting *tashah-hud* ?**

A. Have your right foot upright with its toes facing *qiblah* and lay down the left foot and sit on it. Both the hands should rest on the knees while sitting so.

**Q. Is there any difference between the *salaah* of the *imaam*, *munfarid* (one praying alone) or *muqtadi* (one following the *imaam*) ?**

A. Yes, there is a little difference. That is that the *imaam* and *munfarid* recite *thana*, *ta'awwudh*, *tasmiyah* and do *qiraa'at* in the first *rak'ah*. In the second *rak'ah*, they recite *tasmiyah*, *al-Faatihah* and another *surah*.

But the *muqtadi* says only *thana* in the first *rak'ah* and after that he stands silent in all the rest.

Another difference is that after *ruku'* the *imaam* and *munfarid* say "*Sami 'al-laahu li man hamidah*." While the *munfarid* can also say the *tahmeed* as well, the *muqtadi* only says the *tahmeed*.

[12] *Surah* 2, *Ayaah* 201.

**Q. How to offer *salaah* of 3 or 4 *rak'aat* ?**

A. The first two *rak'aat* should be said in the same way as explained above. And in the *qa'ada* (sitting), *darood shareef* should not be recited after *tashah-hud*. Instead, stand up saying *takbeer*.

If the *salaah* is *waajib*, *sunnah* or *nafl* then in the following *rak'ah* recite *tasmiyah*, *al-Faatihah* and another *surah*. If it is a *fard salaah*, then in the third and fourth *rak'aat* only *al-Faatihah* but not another *surah* should be recited.

Complete the three or four *rak'aat* and then sit in the *qa'da* and recite *tashah-hud*, *darood* and *du'a* and then say *salaam*, ending the three or four *rak'aat*.

**Q. Can we say three *rak'aat* of *sunnah* or *nafl* prayer?**

A. No. *Sunnah* and *nafl salaah* are said in units of two or four *rak'aat*, never three.

**Q. What is the correct way of doing *ruku'* ?**

A. For *ruku'*, the head and waist should be on the same level. The head should neither be higher nor lower than the waist-line and both the hands should be kept away from the ribs and the knees be held tightly.

**Q. What is the correct way of doing *sajdah* ?**

A. *Sajdah* should be done in such a way that the palms rest on the ground, the wrist and elbows are raised from the ground. The abdomen should not touch the thighs. The hands should be kept away from the ribs also.

**Q. What is counted on the fingers after saying the prayers?**

A. *Subhaanallaah* 33 times; *Al-hamdu lil-laah* 33 times; and *Allaahu akbar* 34 times. There is great reward in doing so.

---

**THE END OF PART I**

تَعْلِيمُ الإِسْلام

# The Teachings of Islam

*Workbook of Islamic Beliefs and Teachings*
*For Beginners and Children*

## PART II

English Version of
*Ta'leemul-Islaam*
by
Allaamah Mufti Muhammad Kifaayatullah

www.besturdubooks.net

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Who is better in religion than the one who surrenders his purpose to Allah, does good, and follows the tradition of Ibraaheem the Upright (*haneef*)?
(4:125)

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# Contents



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# Note on Transliteration

An effort has been made to transliterate Arabic words as intuitively and correctly as possible. However, because of the lack of direct correspondence between the English and Arabic alphabets, the transliterated words are only approximations of the Arabic originals. As far as possible, the Arabic letters have been transliterated as indicated in the table below.

## Guide to Transliteration

| | | | |
|---|---|---|---|
| a | ا | gh | غ |
| b | ب | f | ف |
| t | ت | q | ق |
| th | ث | k | ك |
| j | ج | l | ل |
| h | ح | m | م |
| kh | خ | n | ن |
| d | د | h | ه |
| dh | ذ | w | و |
| r | ر | y | ى |
| z | ز | | |
| s | س | a | ـَ |
| sh | ش | i | ـِ |
| s | ص | u | ـُ |
| d | ض | | |
| t | ط | aa | ـَا |
| z | ظ | ee | ـِى |
| ‘a | ع | oo | ـُو |

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**Earnest Appeal**

An earnest appeal is made to the reader to please inform the publishers if any errors or shortcomings are discovered in this publication so that further editions may be improved. Your cooperation is much appreciated.

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# تَعلِيم الإسلام

# Teachings of Islam*

## PART II

بِسمِ اللّٰهِ الرَّحمٰنِ الرَّحِيمِ

In the name of Allah, the Beneficient, the Merciful

نَحمَدُ اللّٰهَ العَلِيَّ العَظِيمَ وَ نُصَلِّي عَلىٰ رَسُولِهِ الكَرِيمِ

We praise Allah, the Most High, Most Great, and pray for Allah's blessings upon His noble Prophet.

---

## Teachings of Faith

**Q. How many "pillars" of Islam are there?**

A. There are five.

**Q. Name them.**

A. They are:

- Hearty belief in the meaning of *kalimah tayyibah* or *kalimah shahadah* and to express this belief orally.
- Saying *namaaz* (*salaah*).
- Giving *zakaah* (alms to the poor).

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* Based upon *Taleem-ul-Islam* by Allaama Mufti Muhammad Kifaayatullah. Translation by Dr. Mahmood Qaderi. (Sh. Muhammad Ashraf, Lahore, Pakistan. 1981.)

- ♦ Fasting during the month of Ramadan.
- ♦ Performing the Hajj.

**Q. What is the *kalimah tayyibah* and what does it mean?**

A. *Kalimah tayyibah* is:

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

*Laa ilaa-ha il-lal-laa-hu muhammadur-rasoolul-laah*

There is no god except Allah; Muhammad (peace be upon him) is His Messenger.

**Q. What is *kalimah shahaadah* and what is its meaning?**

A. *Kalimah shahaadah* is:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

*Ash-hadu an-laa ilaaha il-lal-laa-hu wa ash-hadu an-na Muhammadan ‘ab-duhoo wa rasooluh*

I bear witness that there is no god except Allah and I bear witness that Muhammad (peace be upon him) is Allah’s worshipper and His Messenger.

**Q. Does a man or woman become Muslim if they recite the *kalimah* without understanding its meaning and intent?**

A. No. It is necessary to understand its meanings and believe in it and express this belief in words.

**Q. What do you call this belief and its oral expression?**

A. It is called “testification” or expression of *imaan*.

**Q. How does one receive the testification of a dumb man who cannot talk?**

A. Since it his natural inability to talk, his gestures would do. That is, he must express himself by pointing out that Allah is one and that Muhammad (ﷺ) is His prophet.

**Q. What are the articles of faith according to Islam?**

A. There are seven of them as mentioned in *imaan mufassal* :

اٰمَنْتُ بِاللّٰهِ وَ مَلٰٓـئِكَتِهٖ وَ كُتُـبِهٖ وَ رُسُلِهٖ وَ الْيَوْمِ الْاٰخِرِ وَالْقَدْرِ
خَيْرِهٖ وَ شَرِّهٖ مِنَ اللّٰهِ تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْتِ

*aamantu bil-laahi wa ma-laa-i-katihi wa kutubihi wa rusulihi wal-yaumil-aakhiri wal-qadri khairihi wa shar-rihi minal-laahi ta'aalaa wal-ba'thi ba'dal-maut.*

I believe in Allah, in His angels, in His books, in His messengers, in the Day of Judgement, and (I believe) that all good and evil is decreed by Allah, and in the life after death.

# Belief of Muslims Regarding Allah

**Q. What is the Muslim's belief about Allah?**

A. His belief is that:

- Allah is One.
- None is worthy of worship except Allah.
- He has no partner.
- He knows everything and nothing is hidden from Him.
- He is the Fountainhead of all strength and power.
- He has created the earth, the sky, the sun, the moon, the stars, angels, human beings, *jinn*, and in fact created the whole universe out of nothing. He is the Master of all.
- He creates and destroys. Everything in creation is born or brought to an end by His order.
- He feeds all His creation.
- He neither eats, nor drinks nor sleeps.
- He Himself exists from eternity and will exist to eternity.
- Nobody gave birth to Him.
- He has no father, no son, no daughter, nor has He any relations. He is free from all these relations.
- Everybody and everything depends on Him. He does not depend on anyone. Nor is He in need of anything.

- He is peerless. Nothing is like Him, nothing resembles Him.
- He is above all weaknesses and free from all defects and shortcomings.
- He has no hands, feet, nose, ears or face like human beings.
- He has made angels to look after certain affairs of the world.
- He sent prophets for the guidance of His creatures. They taught them the true religion, instructed them in what is good and tried to keep them away from what is evil.

# Angels

**Q. What are the angels?**

A. They are Allah's creatures, made of light (*noor*). They are not physical beings and therefore are (mostly) invisible to the human eye. They do not disobey Allah nor commit any sin. They keep on readily doing the work assigned to them by Allah.

**Q. How many angels are there?**

A. Nobody except Allah knows their exact number. This much is known that there are many angels and four of them stand out prominently in respect of their nearness to Allah.

**Q. Who are those four prominent angels?**

A. The first one is *Hadrat Jibraa'eel* who brought Allah's books, commands and messages to His prophets. The second is *Hadrat Israafeel* who will blow the trumpet on the Day of Judgment. The third is *Hadrat Mikaa'eel* whose work is to bring the rain and give sustenance to Allah's creatures. The fourth is *Hadrat 'Izraa'eel* (peace be upon them all) who is deputed to take the life out of a living creature.[1]

[1] Often known as the "angel of death."

# Allah's Books

**Q. How many Books of Allah are there?**

A. There are many Books of Allah, small and large, which were revealed to the prophets of Allah. The comprehensive books are known as *kutub* (its singular is *kitaab*) and the smaller ones are known as *suhuf* (singular: *saheefah*). Four books are well-known.

**Q. What are those four heavenly books and who are the prophets upon whom those were revealed?**

A. They are:

- *Tauraah* (Old Testament) which came to *Hadrat Moosa* (عليه السلام)[2].
- *Zaboor* (Psalms), revealed upon *Hadrat Dawood* (عليه السلام).
- *Injeel* (New Testament) upon *Hadrat 'Eesaa* (عليه السلام).
- *Qur'aan al-Kareem*, revealed to our Prophet Muhammad (صلى الله عليه وسلم).

**Q. How many *suhuf* are there and to whom were they revealed?**

A. The exact number of *suhuf* is not known. Some were given to Hadrat Adam (عليه السلام), some to Hadrat Sheeth (عليه السلام) and some to Hadrat Ibrahim (عليه السلام). There are many more *suhuf* which were revealed to other prophets.

# Messengers of Allah

(peace be upon them all)

**Q. Who are *rusul* (prophets) ?**

A. *Rusul* are Allah's servants and human beings. Allah commissioned them to convey His commands to other human

[2] After the names of the prophets of Allah, Muslims say: *'alaihis-salaam* – "peace be upon him."

beings. They were truthful. They never told lies. They performed miracles by the order of Allah. They did not commit sins. They were infallible. They delivered Allah's commands in all completeness. They neither added anything to His commands nor dropped any part of them, nor did they hide any part of them.

**Q. What is meant by *Nabiy* ?**

A. *Nabiy* is synonymous with "prophet." They are Allah's servants and human beings. They delivered Allah's commands to other human beings. They were truthful. They never told lies. They did not commit sins. They were infallible. They delivered Allah's commands in all completeness. They neither added nor dropped nor hid any portion of Allah's commands.

**Q. Is there any difference between *nabiy* and *rasool* or do both have the same meaning?**

A. There is a small difference between the two. Every prophet is a *nabiy*. But a *rasool* is the prophet who was given a new *sharee'ah* (Divine Law) and a Book. A *nabiy* followed the *sharee'ah* that was given to the prophet before him. A *nabiy* is not given a new *sharee'ah* and new Book.

**Q. Can anyone become a *nabiy* by his own efforts and devotions?**

A. No. A *nabiy* is appointed and chosen only by Allah. This rank is entirely bestowed by Allah. Man's personal efforts or his own desire do not count in the least in this respect.

**Q. How many *rusul* were there?**

A. Many *rusul* came to the world but only Allah knows their exact number. We should express our *imaan* in all prophets sent by Allah and testify to all of them and believe that they are prophets.

**Q. Who was the first prophet?**

A. Hadrat Adam (عليه السلام) was the first of all the prophets.

**Q. Who is the last of all the prophets?**

A. Hadrat Muhammad Mus-tafaa (صلى الله عليه وسلم) is the last of all the prophets.

**Q. Will more prophets come after Hadrat Muhammad (صلى الله عليه وسلم)?**

A. No. Because the appointment of prophets and messengers was finalized with Hadrat Muhammad Mus-tafaa (صلى الله عليه وسلم). After him no new *nabiy* will come until the Day of Judgment. Someone who says that he is Allah's messenger after the Prophet Muhammad (صلى الله عليه وسلم) is a liar.

**Q. Who is the greatest among the prophets?**

A. Our Prophet, Hadrat Muhammad Mus-tafaa (صلى الله عليه وسلم) stands above all as regards respect and rank amongst the prophets, but he is still only a servant of Allah and a human being.

# The Day of Judgment

**Q. What is the Day of Judgment?**

A. The Day of Judgment, or *Qiyaamah*, is the day when all creatures will die and the whole universe will be destroyed. Mountains will fly like flakes of cotton, stars will break down. Everything will be shattered and destroyed.

**Q. How will all the creatures die on the Day of Judgment?**

A. Hadrat Israafeel (عليه السلام) will blow the *soor* (trumpet). Its sound will be so dreadful and so strong that its shock will kill every living being and everything will be shattered and destroyed.

**Q. When will *Qiyaamah* come?**

A. *Qiyaamah is to come*. But none except Allah knows its exact time. Only this much is known, that it will be Friday and the date will be the 10th of Muharram. Our Prophet (ﷺ) has given some of the signs of *Qiyaamah*. Observing these signs, the nearness of *Qiyaamah* may be known.

**Q. What are those signs?**

A. Prophet Muhammad (ﷺ) has said that: When sins begin to increase in the world; people begin to disobey their parents and treat them harshly; begin to break trusts and abuse confidences; music and dance prevail in excess; new generations begin to abuse their ancestors; illiterate and people with little education become leaders; mean and ordinary people begin to construct high buildings; and the unworthy people begin to get high posts – it may be taken that the *Qiyaamah* is approaching near.

# Fate

**Q. What is *taqdeer* (fate) ?**

A. In Allah's knowledge, there is an estimate and appraisal for everything good and bad. Allah knew this about every creature before anything was created. This knowledge and the estimate of Allah is called *taqdeer*. Nothing, good or bad, is beyond Allah's knowledge and estimate.

# Life After Death

**Q. What is meant by life after death?**

A. Everything will be destroyed in *Qiyaamah* but when Hadrat Israafeel (عليه السلام) will blow the *soor* for the second time, everything will come to life once again. Human beings will also come to life. All will assemble before Allah in *Maidaan-e-Hashr* (Field of Resurrection). There, an account of deeds

will take place. The day on which this will be done is called *Yau-mul-Hashr* or the Day of Resurrection, *Yau-mul-Jazaa* and *Yau-mid-Deen* (Day of Recompense) or *Yau-mul-Hisaab* (Day of Reckoning).

**Q. Is a person entitled to be called a Muslim if he does not accept one or two things out of the seven things mentioned in the *imaan mufassal*?**

A. Not at all. Unless one believes fully in the Oneness of Allah, in the prophethood of all the prophets, in Allah's Books and angels, in *taqdeer* (divine predestination) decreed by Allah, and *Qiyaamah* (Day of Judgment) and the Life after Death, he cannot be called a Muslim.

**Q. Prophet Muhammad (ﷺ) has named five things as the basis of Islam. But there is no mention of angels, Allah's Books, *Qiyaamah*, *taqdeer*, etc. Why not?**

A. Among the five things there is mention of expressing *imaan* on Hadrat Muhammad (ﷺ) and when one believes in the Holy Prophet (ﷺ), he has to accept everything that the Holy Prophet (ﷺ) has said. It will also be necessary to believe in Allah's Book that was revealed to the Prophet Muhammad (ﷺ) and express one's *imaan* in it. All these things are mentioned in *imaan mufassal* and are supported to be true by the Holy Quran and by the traditions (*ahaadeeth*) of the Holy Prophet (ﷺ).

**Q. Will one remain a Muslim if one does believe in all these seven things heartily, and testifies to them orally but does not say *salaah* or give *zakaah* or keep fasts or perform the Hajj?**

A. Yes, he is a Muslim but he is sinful and disobedient to Allah. Such a person is called *faasiq* (sinner or impious person). These people will be punished for their sins but will be pardoned in the end.

# Islamic Practices

**Q. What is meant by Islamic *A'maal* (practices) ?**

A. Of the five things which form the basis of Islam, the first one is *imaan*. You have read its details above. The rest of the four things: *salaah*, *zakaah*, fasting in Ramadaan and Hajj, are called Islamic *a'maal* or the practices of Islam. This part of the book will deal with *salaah*.

# *Salaah*

**Q. What is *salaah* or *namaaz*?**

A. *Salaah* is a special type of prayer that has been taught by Allah through His Prophet (ﷺ) to Allah's servants.

**Q. What conditions are necessary for *salaah* ?**

A. The prerequisites for *salaah* are seven. Without them *salaah* cannot be performed. These conditions are called *fard* or *sharaa-it* of *salaah*.

## Conditions for *Salaah*

**Q. What are those seven conditions that must be observed before saying *salaah* ?**

A. They are:

- *Taahir* (clean) body;
- *Taahir* dress;
- *Taahir* place of prayer;
- Covering the *satar* (the private parts of one's body);
- The correct time of the *salaah*;
- Facing towards the *qiblah*; and
- *Niyyah* or intention of saying *salaah*.

# The First Condition of *Salaah*[3]

**Q. What is meant by *taahir* (clean) body?**

A. That one's body should be clean of all *najaasat* (uncleanliness).

**Q. How many kinds of *najaasat* are there?**

A. *Najaasat* is of two kinds: one *haqeeqi* and the other *hukmi*.

**Q. What is haqeeqi najaasat ?**

A. The *najaasat* which can be seen is called *haqeeqi najaasat*, for example urine, stool, blood, wines.

**Q. What is hukmi najaasat ?**

A. When a man is without *wuduu'* or bath (when he needs it), he has *hukmi najaasat*.

**Q. From what type of *najaasat* should one free his body before saying *salaah* ?**

A. It is necessary to be free from both types of *najaasat* for saying *salaah*.

**Q. How many types of *hukmi najaasat* are there?**

A. Two types: One is the lesser type known as *Hadath-e-asghar*, the other is the greater type which is called *hadath-e-akbar* or *janaabat*.

**Q. How to clean oneself from the lesser type of *hukmi najaasat*?**

A. By *wuduu'* one can clean oneself from the lesser type of *hukmi najaasat*.

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[3] In this part of *Teachings of Islam* we will only discuss the first condition of prayer.

# The *Wuduu'*

**Q. What is *wuduu'* ?**

A. *Wuduu'* is a special way of washing the exposed parts of the person. When one intends to perform *wuduu'* for *namaaz* or otherwise, he should, with clean water, first wash his hands up to the wrists. Then gargle three times and clean the teeth with a *miswaak* or brush or with the fingers. Then put water in the nose and clean it with the left hand. Then wash the face three times. Then wash both hands up to the elbows and perform *masah* of the head, ears and neck. Then wash both the feet up to the ankles. You have already read the complete method of *wuduu'* in the first part of this book.

**Q. Are all these things necessary to perform the *wuduu'* ?**

A. There are certain things that are necessary and without them *wuduu'* will not be complete. These are called *fard* (compulsory). There are other things which may be left out and the *wuduu'* will be complete, though it will be *naaqis* (improper)- they are called *sunnah*. There are certain other things which bring more blessings of Allah or *thawaab* but if left out, they do not make much difference- these things are called *mustahab* (recommended and desirable).

**Q. How many things are *fard* in *wuduu'* ?**

A. There are four things *fard* in *wuduu'*:

- Washing the face from the forehead to the lower portion of the chin and from one ear to the other;
- Washing both the arms, up to the elbows;
- Doing *masah*, covering at least a quarter of the head; and
- Washing of both feet up to the ankles.

**Q. How many things are *sunnah* in *wuduu'* ?**

A. *Wuduu'* has 13 things that are *sunnah*:

- *Niyyah* (intention);
- Saying the *bismillaah* before starting;

- Washing the hands three times up to the wrists;
- Brushing the teeth by *miswaak* or fingers;
- Gargling three times;
- Passing water into the nostrils three times;
- *Khilaal* – *i.e.* to pass wet fingers into the beard;
- *Khilaal* of fingers and toes;
- Washing of each part three times;
- *Masah* of the whole head;
- *Masah* of both ears;
- *Wuduu'* done systematically, in order; and
- Washing of each part one after the other without pause, so that no part dries up before you finish the whole *wuduu'*.

**Q. What is *mustahab* in *wuduu'* ?**

A. Five things are *mustahab* in *wuduu'*:

- To begin with the right (*i.e.* the right hand, right arm, etc.- Many *'ulamaa* (scholars) consider this as *sunnah* with very strong opinion);
- *Masah* of the back of the neck;
- Doing everything by oneself without taking someone else's help;
- Facing the *qiblah*; and
- Doing the *wuduu'* at a clean and elevated or high place.

**Q. How many things are *makrooh* (undesirable and obnoxious) in *wuduu'* ?**

A. Four things are *makrooh* in *wuduu'*:

- Doing *wuduu'* at a dirty place;
- Cleaning the nose with the right hand;
- Talking unnecessarily while doing *wuduu'*; and
- Doing *wuduu'* in a way that is against the *sunnah*.

**Q. How many things break the *wuduu'* ?**

A. Eight things break the *wuduu'*. They are called *nawaaqid* (breakers) of *wuduu'*:

- Discharging of urine or stool, or the coming out of anything from the mentioned parts;
- Discharging gases;
- Flowing of blood or pus out of any part of the body;
- Vomiting in mouthful;
- To sleep lying down or while resting the body against something;
- To faint due to some illness or by any other reason;
- Become insane or going mad; and
- Laughing during the *salaah* also breaks *wuduu'*.

# Bath (*Ghusul*)

**Q. How to clean one's body from the *hukmi najaasat*, *i.e.* *hadath akbar* and *janaabat*?**

A. The body can be cleaned of *hukmi najaasat* by taking *ghusul*.

**Q. What is *ghusul* ?**

A. *Ghusul* means taking bath; but there is a particular way of taking bath described by *sharee'at* (Islamic law).

**Q. What is the way of taking a *ghusul* ?**

A. The way of taking *ghusul* is this: First wash the hands up to the wrists. Then wash the private parts and the uncleanness or *haqeeqi najaasat* from the body. Then do *wuduu'*. Then pour water over the body three times, gargle and put water into the nostrils.

**Q. How many things are *fard* in *ghusul* ?**

A. Three things are *fard* in *ghusul*:

- Passing water into and out of the mouth. *i.e.* gargling;
- Putting water into the nostrils; and
- Passing water over the entire body.

**Q. How many *sunnats* are there in *ghusul* ?**

A. There are five *sunnats* in *ghusul*:

- Washing the hands up to the wrists;
- Washing the private parts and the parts over which uncleanness is found;
- *Niyyah* of washing off *hukmi najaasat*;
- Doing *wuduu'* first; and
- Passing water over the whole body three times.

# *Masah* Over Socks

**Q. Is it necessary to wash the feet every time when you do *wuduu'* ?**

A. No. It is not necessary all the time. When you are wearing thick socks you can do *masah* over them.

**Q. How to do this *masah* ?**

A. Wet your fingers with water and then, putting three fingers on the toes, pull your hands upwards. Apply the fingers fully and not only the tips. *Masah* is done on the upper portion of the socks. *Masah* done on the soles or one the toes only is not complete.

**Q. On what types of socks can you do *masah*?**

A. There are three kinds of socks over which *masah* can be done:
1. Leather socks that cover the feet up to the ankles;
2 and 3. Those cotton and woolen socks which alone, without any other cover over them, are thick enough to carry a man for three or four miles without giving way or becoming torn.[4]

**Q. When is *masah* admissible on these socks?**

A. When worn after *wuduu'* or after washing the feet only and the socks were worn continuously, even after the *wuduu'* breaks.

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[4] Another criterion is that the socks must be so thick that if you drip some drops of water on them, the water does not seep inside of the socks.

**Q. For how many days is *masah* allowed on socks once they are put on?**

A. *Masah* on socks is allowed for a day and a night- 24 hour- if one is at home, and three days and nights when travelling.

**Q. Is *masah* on socks allowed in *wuduu'* and *ghusul* both?**

A. No. The *masah* of socks is allowed only for *wuduu'* and not for *ghusul*.

**Q. Is *masah* allowed on torn socks?**

A. *Masah* will not be allowed if the sock is so much torn that it has an opening the size of the three little toes together, or , when walking, it opens to that extent. It is allowed if the sock is torn less than that.

# *Masah* On *Jabeerah*

**Q. What is *jabeerah*?**

A. *Jabeerah* is the piece of wood (splint) which is used to set right fractured bones. But here *jabeerah* does not mean only a splint but also any bandage or plaster over any part of the body.

**Q. What are the orders for *masah* on the bandage, splint or other sort of coverings on wounds?**

A. *Masah* is allowed over the bandage or covering if the removal of the piece of wood, bandage or the covering is harmful and causes much pain.

**Q. On how much of the bandage should *masah* be done?**

A. On the whole of the bandage.

**Q. What is the order if the removal of the bandage does no harm nor causes any pain?**

A. If washing the wound does not do any harm, nor is it painful, then it is necessary to wash it. If there is harm in washing but no harm in doing *masah* then to do *masah* on the wound is *waajib* (obligatory). If *masah* on the wound may also be harmful, it is allowed to do *masah* on the bandage or the covering of the wound.

# The *Haqeeqi Najaasat*

**Q. How many types of *haqeeqi najaasat* are there?**

A. There are two types of *haqeeqi najaasat*. One is *ghaleeza najaasat* and the other is *khafeefa najaasat*.

**Q. Give examples of *ghaleeza* (heavy) *najaasat*.**

A. Urine and stool of human beings and the urine and dung of all the *haraam* animals (forbidden to be eaten). Flowing blood of human beings and animals, wines, hen's or duck's excretions – all these are *ghaleeza najaasat*.

**Q. What things are *khafeefa* (light) *najaasat*.**

A. Urine of *halaal* animals (animals permitted for eating) and the excretion of *haraam* birds are *khafeefa najaasat*.

**Q. To what extent is *ghaleeza najaasat* permissible?**

A. If *ghaleeza najaasat* is of dense type, *e.g.* stool or excretion, it is excused up to 3 *mashahs*, 3 grams or 1/9$^{th}$ of an ounce in weight. If it is a liquid as wine or urine, then its spot equal to the area covered by a rupee or a circle of half an inch radius will be permissible. It means that if the *najaasat* less than this extent is on the body or cloth, one is allowed to say *namaaz*. But such *namaaz* will be *makrooh*.

It is not allowed to keep on even such a *najaasat* if you are aware of it.

**Q. How much of *khafeefa najaasat* can be excused?**

A. If it covers less than a quarter of a garment or any particular part of the body, it can be excused.

**Q. How to clean one's body or clothes from *haqeeqi najaasat*?**

A. *Haqeeqi najaasat*, whether it is *ghaleeza* or *khafeefa*, on the body or clothing, can be cleaned by washing three times, and after every washing the garment must be squeezed.

**Q. Can it be cleaned by water only or by something else as well?**

A. Yes, by all *taahir* (clean) liquids and fluids. Vinegar or watermelon's juice, for example, can also wash and clean the *haqeeqi najaasat*.

# *Istinjaa*

**Q. What is meant by *istinjaa* ?**

A. Getting rid of uncleanliness, which one gets when one goes to the toilet, is called *istinjaa*.

**Q. How to do *istinjaa* after urinating?**

A. After urinating, dry the urine with a clean piece of mud or toilet paper and then wash with water.

**Q. How to do *istinjaa* after excreting feces?**

A. Clean the private part with three or five clean mud pieces or toilet paper and then wash.

**Q. When to do *istinjaa* ?**

A. If urine or the excreta does not soil parts other than the private parts, *istinjaa* is *mustahab*. If uncleanliness has spread to other parts but covers a space of about a *dirham*, area of the circle of an inch diameter or less than that, it is *sunnah*. And if it is more than that, then *istinjaa* is *fard*.

**Q. By what things should *istinjaa* be done?**

A. By clean mud pieces or stones.

**Q. Use of what things in *istinjaa* is *makrooh* ?**

A. The use of bone or eatables, or coal or cloth or paper[5] for *istinjaa* is *makrooh*.

**Q. By which hand should *istinjaa* be done?**

A. By left hand – *istinjaa* by right hand is *makrooh*.

# Water

**Q. What sorts of water are good for *wuduu'* ?**

A. *Wuduu'* and *ghusul* are allowed with rain water, well water, spring, sea or river water or the water of melting snow or hail and the water of a big tank or pond.

**Q. What sorts of water are not good for *wuduu'*?**

A. The water extracted from fruits and trees; water that has changed its color and taste and has become thick and dense because something, even *taahir*, was soaked in it; a small quantity of water in which some dirty things have fallen or some animal had died after falling into it; used water of *wuduu'* or *ghusul*; polluted and dirty water; water left by *haraam* animals after drinking; and distilled water of rose or aniseed or of any other drug.

**Q. What is the water called by which *wuduu'* or *ghusul* has been done?**

A. Such water is called *musta'mal* (used) water. This, in itself, is *taahir* but *wuduu'* or *ghusul* by it is not allowed.

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[5] It is not appropriate to use paper for *istinjaa* when you also use it for writing and printing and reading. But with toilet paper, it is different. It can be used for *istinjaa* since it was made only for that purpose, not for writing or printing.

**Q. The water left after drinking by what animals becomes *nijs* (polluted)?**

A. Water from which dogs, pigs or any other hunting quadruped have drunk is not *t̲aahir*. In the same way, the water which a cat drinks immediately after eating a mouse or any other such thing is also *nijs*. Water left by a person who has just taken wine is *nijs* too.

**Q. Water left by which animals is *makrooh* ?**

A. Water left by a cat (if it had not just eaten a mouse), lizard, wild hen, filth-eating cow or buffalo, crow, kite, hawk and eagle and all other *h̲araam* animals.

**Q. Water drunk by which animals is *t̲aahir* ?**

A. Water left by human beings and that of *h̲alaal* animals, cow, goat, pigeon, dove and horse is *t̲aahir*.

**Q. Which water becomes *nijs* when *najaasat* falls into it?**

A. All waters, except two, become *nijs* if *najaasat* falls into them. The other two that remain *t̲aahir* are:

- River water and
- Stored water of large quantity, like water in a big tank or big reservoir.

**Q. What will be called a "large quantity of stored water?"**

A. Stored or standing water, which covers an area of 17 x 17 feet and is deep enough that a man can take out water with his hands without scraping the bottom is considered a "large quantity of water." Any tank or reservoir, as big as this, will be called a big tank or big reservoir.

**Q. Does the water of a big tank or reservoir also become *nijs* ?**

A. Yes, when the taste, color or smell of the *najaasat* becomes apparent.

**Q. What else makes water *nijs* ?**

A. If a living thing, other than those born in water such as fish, frogs, etc. and lizards and insects, falls and dies in the water, it makes the water *nijs*. For example, a bird, pigeon, cat or a mouse is drowned in a tank or pond – it will make the water *nijs*.

**Q. Which animals do not make the water *nijs* if they die in the water?**

A. Animals which live and are born in water like fish and frogs and animals which do not have flowing blood in their veins, *e.g.* flies, mosquitoes, wasps, lizards, ants – if they die in the water, do not make it *nijs*.

# Well Water

**Q. What things make a well *nijs* ?**

A. A well becomes *nijs* if *najaasat*, *ghaleeza* or *khafeefa* falls down into it or an animal having flowing blood falls into it and dies there.

**Q. If an animal comes out alive after falling into the well, does the water remain *taahir* or does it become *nijs* ?**

A. The well becomes *nijs* if an animal whose drunk water is also *nijs* or an animal with dirt upon its body falls down in it. The water would not become *nijs* if such an animal, *haraam* or *halaal* falls down in the well whose drunk water is regarded as *taahir*, and at the time of falling down, it had no dirt upon its body and comes out alive. The water of the well will be taken to be *taahir* in case it becomes certain that it did not discharge urine or excreta while in the well.

**Q. What is the way of making a well *taahir* when it becomes *nijs*?**

A. There are five ways of making a well *taahir*:

- When dirt falls into a well, taking out all water will make it *taahir*.
- When a man, pig, dog, goat, two cats or any other animal as big or bigger than these dies after falling down into the well, all water must be taken out.
- If an animal, having flowing blood in its veins, dies and bloats or has burst, the whole water should be taken out, whether the animal is big or small.
- 40 buckets full of water are to be taken out if a pigeon, hen, cat or any other animal as big as that dies after falling down but has not bloated.
- If a mouse or a bird or any other animal of similar size falls down and dies, 20 buckets full of water are to be taken out.

Note: It is *mustahab* (better) to pull out 30 instead of 20 and 60 instead of 40 buckets.

**Q. If a dead animal falls into the well, what is the rule for that?**

A. The same rule is applicable in the case of a dead animal falling as when dying after falling down. If a dead goat falls into the well, all water should be taken out; if a dead cat, 40 or 60 buckets should be taken out; if a dead mouse, then 20 or 30 buckets.

**Q. What if a bloated or burst animal falls down the well?**

A. All the water should be taken out as in the case of an animal which died after falling down and became bloated and burst.

**Q. What if a dead animal is found in the well and it is not known when exactly it fell in?**

A. The well should be treated as *ghair taahir* (unclean) from the time such an animal was found.

**Q. How big a bucket should be used?**

A. The bucket should be the same as is generally used on that well.

**Q. Should the water be taken out all at once or can it be done intermittently?**

A. Doing it at intervals is also allowed, *e.g.* if 60 buckets full of water are to be taken out, 20 buckets in the morning, 20 at noon and 20 in the afternoon can be taken out.

**Q. Should the rope by which the bucket has been pulled out be treated as *nijs* ?**

A. When the required quantity of water has been pulled out, the well, the bucket and the rope all become *taahir*.

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**THE END OF PART II**

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تَعْلِيم الإسْلام

# The Teachings of Islam

*Workbook of Islamic Beliefs and Teachings*
*For Beginners and Children*

## PART III

English Version of
*Ta'leemul-Islaam*
by
Allaamah Mufti Muhammad Kifaayatullah

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# The Teachings of Islam - Part III

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Who is better in religion than the one who surrenders his purpose to Allah, does good, and follows the tradition of Ibraaheem the Upright (*haneef*)?
(4:125)

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## Note on Transliteration

An effort has been made to transliterate Arabic words as intuitively and correctly as possible. However, because of the lack of direct correspondence between the English and Arabic alphabets, the transliterated words are only approximations of the Arabic originals. As far as possible, the Arabic letters have been transliterated as indicated in the table below.

## Guide to Transliteration

| | | | |
|---|---|---|---|
| a | ا | gh | غ |
| b | ب | f | ف |
| t | ت | q | ق |
| th | ث | k | ك |
| j | ج | l | ل |
| h | ح | m | م |
| kh | خ | n | ن |
| d | د | h | ه |
| dh | ذ | w | و |
| r | ر | y | ى |
| z | ز | | |
| s | س | a | ـَ |
| sh | ش | i | ـِ |
| s | ص | u | ـُ |
| d | ض | | |
| t | ط | aa | ـَا |
| z | ظ | ee | ـِي |
| ‘a | ع | oo | ـُو |

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**Earnest Appeal**

An earnest appeal is made to the reader to please inform the publishers if any errors or shortcomings are discovered in this publication so that further editions may be improved. Your cooperation is much appreciated.

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# تَعلِيم الإسلام

# Teachings of Islam*

## PART III

بِسمِ اللّٰهِ الرَّحمٰنِ الرَّحِيمِ

In the name of Allah, the Beneficient, the Merciful

نَحمَدُ اللّٰهَ العَلِيَّ العَظِيمَ وَ نُصَلِّيُ عَلىٰ رَسُولِهِ الكَرِيمِ

We praise Allah, the Most High, Most Great, and pray for Allah's blessings upon His noble Prophet.

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## *Tawheed* (The Oneness of Allah)

**Q. What is meant by *tawheed*?**

A. Heartily believing in the oneness of Allah and proclaiming it verbally is called *tawheed*.

**Q. How do human beings know that Allah is One?**

A. First of all, the human wisdom (if it is true wisdom) believes that Allah is One and Omnipresent. That is why the great, wise and learned men and philosophers believe in the oneness of God. Secondly, all the prophets unanimously taught *tawheed* to human beings and said that there was none like Allah.

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* Based upon *Taleem-ul-Islam* by Allaama Mufti Muhammad Kifaayatullah. Translation by Dr. Mahmood Qaderi. (Sh. Muhammad Ashraf, Lahore, Pakistan. 1981.)

**Q. Does the Noble Qur’aan teach *tawheed*?**

A. Yes, the Noble Qur’aan teaches *tawheed* in a most perfect and excellent way. The Noble Qur’aan is today the only Book which teaches the oneness of Allah. Though the previous heavenly books also taught *tawheed*, people made alterations in all those books and entered things against *tawheed* and have changed Allah’s bestowed Divine Law. To reform this and to preach the real *tawheed* Allah sent Hadrat Muhammad (ﷺ) and revealed to him His Book, the Noble Qur’aan.

**Q. Which *aayaat* (verses) of the Noble Qur’aan prove *tawheed*?**

A. The Noble Qur’aan is full of lessons of *tawheed* from beginning to end. For instance:

وَاِلٰهُكُمۡ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحۡمٰنُ الرَّحِيۡمُ ﴿١٦٣﴾ ع

And your god is One god; There is no god except Him, the Beneficent, the Merciful.

(*Surah* 2, *Aayat* 163)

Another verse is:

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَ
الۡمَلٰٓئِكَةُ وَاُولُوا الۡعِلۡمِ قَآئِمًا بِالۡقِسۡطِ ؕ لَآ اِلٰهَ
اِلَّا هُوَ الۡعَزِيۡزُ الۡحَكِيۡمُ ﴿١٨﴾ ط

Allah (Himself) is witness that there is no god except Him- And the angels and men of learning (too, are witness)- maintaining His creation in justice: There is no god except Him, the Almighty, the Wise.

(*Surah* 3, *Aayat* 18)

And:

قُلۡ هُوَ اللّٰهُ اَحَدٌ ۚ ﴿١﴾

Say: He is Allah, the One.

(112: 1)

**Q. What is the personal name of Allah?**

A. "Allah." This is called *Ism dhaat* or *ism dhaati*.

**Q. What are Allah's other names, such as *al-Khaaliq* (The Creator), *ar-Raaziq* (The Provider), etc. called?**

A. These names of Allah are called *Ism Sifaati*.

**Q. What is meant by *Ism Sifaati*?**

A. *Sifaati* means qualitative. Allah has many qualities. For instance: *Qaadim* (Existing from eternity, to eternity), *'Aalim* (All-Knowing), *Qaadir* (All-Powerful), *Hayy* (Living), etc. Any name which tells of the qualities of Allah is a *Sifaati* name. To make it clear, here is an example. There is a man whose name is Jameel. This name has been given to him for identity but it does not show his quality. If he is learned and has learnt the Glorious Qur'aan by heart, he is called *'aalim* (learned) and *haafiz* (memorizer) also. These are his *Sifaati* names. Jameel is his personal name. His qualitative names are given to him because he is learned and he has learnt the Holy Qur'aan by heart. In the same way, Allah is a personal name and *Khaaliq*, *Qaadir*, *'Aalim* and *Maalik* are His qualitative names.

**Q. If Allah has only one personal name, "Allah," then how many qualitative names has He?**

A. In the Holy Qur'aan, Allah says:

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا

Allah's are the fairest names. Invoke Him by them.

(7: 180)

One of the *hadeeth* says:

اِنَّ لِلّٰهِ تَعَالٰى تِسْعَةً وَّتِسْعِيْنَ اِسْمًا مِئَةً اِلَّا وَاحِدًا

Doubtless Allah has 99 names: 100 less one.

(Bukhari)

# Angels

**Q. Apart from the four famous angels who are near and dear to Allah, are all angels equal or is there some difference in their ranks?**

A. You have already learnt about the four well-known angels in Part II of this book. They stand above others. The rest are either inferior or superior to each other. Some are nearer and dearer to Allah than others.

**Q. What work do the angels do?**

A. Innumerable angels are deputed different jobs in heaven and earth and on earth Allah has given them their duties and the angels perform their duties exactly as Allah has ordered them.

**Q. Name some of the duties of the angels.**

A. *Hadrat Jibreel* (peace be upon him) brought Allah's Books and Messages to the prophets. Sometimes he was sent to help the prophets and even to fight the prophets' enemies. Sometimes Allah's anger came to the sinful through this angel.

*Hadrat Mika'eel* (peace be upon him) brings food and rain to Allah's creatures. Numerous angels work under him. Some are to administer the clouds, the winds and others look after the rivers, ponds and canals. All these are done as ordered by Allah.

*Hadrat Israafeel* (peace be upon him) will blow the *soor* (trumpet) on the Day of Judgment.

*Hadrat 'Izraa'eel* (peace be upon him) is there for taking out creatures' lives. There are different angels under him to take out the lives of the good persons and of the sinful ones.

Apart from these, some of the duties of the angels are:

- ♦ Two angels are always with every man and woman. One writes the good deeds and the other records the bad ones. These two angels are called *kiraamun-kaatibeen*.
- ♦ Some angels guard the human beings from calamities. They look after the children, the old and the weak and any others whom Allah wants them to protect.
- ♦ Some angels question the dead in their graves. Two angels visit the grave of every individual. They are called *Munkar* and *Nakeer*.
- ♦ Some angels just keep roaming about the world. They attend places where people pray to Allah, where religious lectures are being given or the Holy Qur'aan is read, or where the *darood shareef* is recited, or where religious education is given. These angels testify to Allah the presence of those who attend such gatherings.
- ♦ Some angels are posted to look after the *jannah* (Paradise).
- ♦ Some angels look after *jahannam* (Hellfire).
- ♦ Some angels bear the *'arsh* (throne of Allah).
- ♦ Some angels keep worshipping Allah and praising His greatness all the time.

The duties of the angels working in the world keep on changing every morning and evening. The angels on night duty go back when morning prayers are said, and then the day angels take over. These go back at the time of the *'Asr* prayer and those having night duty return once again.

**Q. How is it known that the angels do these jobs?**

A. We know because these things are mentioned in the Holy Qur'aan and the *hadeeth shareef*.

# Allah's Books

**Q. How is it known that the *Tawraah* (Old Testament), *Zaboor* (Psalms), and *Injeel* (Gospel) are heavenly books?**

A. The Holy Qur'aan says that all these three books are heavenly books. Allah has said about these books:

إِنَّآ أَنزَلْنَا التَّوْرٰىةَ فِيهَا هُدًى وَّنُورٌ

Lo! We did reveal the Tawraah, wherein is guidance and a light.

(5: 44)

وَاٰتَيْنَا دَاوٗدَ زَبُورًا ﴿١٦٣﴾

And We imparted unto Dawood the Zaboor (Psalms).

(4: 163)

وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَاٰتَيْنٰهُ الْإِنْجِيلَ

And We caused ‘Isaa, son of Maryam, to follow and gave him the Gospel (Injeel).

(57: 27)

Thus Muslims came to know from the Qur’aan that these three books came from Allah.

**Q. What about a person who does not accept *Tawraah*, *Zaboor* and *Injeel* as Allah’s books?**

A. Such a person is *kaafir* because these books have been proven to be Divine on the authority of the Holy Qur’aan. If anyone does not accept these books as Divine, it means that he does not believe in the Holy Qur’aan. And one who does not believe in what the Holy Qur’aan says is a *kaafir*.

**Q. Are the *Tawraah*, *Zaboor* and *Injeel*, which the Jews, Christians and others have today, the same heavenly books?**

A. No: it is made clear by the Qur’aan that these books have been changed and altered by the people. So the present books are not the original *Tawraah*, *Zaboor* and *Injeel*, as they have been changed and altered. They should not be taken as the original books.

**Q. How is it known that *saheefay* (smaller books) came upon some prophets?**

A. It is proved by the Qur’aan that *saheefay* came on some prophets. There is a mention of Hadrat Ibraaheem’s *saheefa* in *Surat-ul-A’laa* (87: 18-19).

**Q. Is the Holy Qur'aan Allah's book or His speech?**

A. The Holy Qur'aan is both Allah's book as well as His speech. In the Qur'aan it has been called as *kitaabullaah* (the Book of Allah) as well as *kalaamullaah* (the Speech of Allah).

**Q. Which stands highest among the *Tawraah*, *Zaboor*, *Injeel* and the Qur'aan?**

A. The Holy Qur'aan is the highest and the best.

**Q. How is the Holy Qur'aan superior to all the previous Divine Books?**

A. There are many reasons for the superiority:

- The Holy Qur'aan has been kept without the change of even a single word- there will not be any change in it till the *Qiyaamah*. In other previous Divine Books, people have made great alterations.
- The text of the Qur'aan is miraculous and is of such a high literary standard that even its smallest *surah* or verse cannot be matched.
- The Holy Qur'aan brought the last and final Commands of Allah and cancelled many Commands of the previous Books.
- The previous Books came all at once. The Holy Qur'aan took 23 years to complete and it came in parts as and when it was needed. This gradual revelation won it a place in the hearts of men. Hundreds and thousands of people accepted its orders and embraced Islam.
- The Holy Qur'aan has been learnt by heart, thus it is safe in the memory of millions of Muslims. This practice continues to this day since the time of the Prophet (ﷺ) and Allah-willing it will continue till the *Qiyaamah*. This way prevented the enemies of Islam from making changes or adding or taking out anything from the book or destroying it. Allah-willing, these people will not be able to do so up till the *Qiyaamah*.
- The Commands of the Qur'aan are so moderate and easy that they suit all people at all times. There are not any

people in the world who feel difficulty in adopting the orders of the Holy Qur'aan. Since these principles suit all times and all people, there is no need of a new *Shari'ah* or a new heavenly Book. The Prophethood of our beloved Prophet (ﷺ) was meant to be for the whole rest of the world and mankind up till the Day of Judgment.

# Prophethood

**Q. As nobody knows the number and the names of all the prophets, please give the names of some of the famous ones.**

A. The names of some of the well-known prophets are: Hadrat Aadam, Hadrat Sheeth, Hadrat Idrees, Hadrat Nuuh, Hadrat Ibraaheem, Hadrat Is-maa'eel, Hadrat Is-haaq, Hadrat Daawud, Hadrat Ya'quub, Hadrat Yuusuf, Hadrat Sulaymaan, Hadrat Muusa, Hadrat Luut and Hadrat Muhammad, the last of all the prophets- peace be upon all their souls.

**Q. From which tribe of Arabia did Hadrat Muhammad (ﷺ) come from?**

A. The Holy Prophet (ﷺ) was from the Quraish tribe. The Quraish commanded the greatest respect of all the Arabian tribes and were held in the highest esteem. They were the chiefs of all the other clans in Arabia.

Then, among the Quraish there was a clan called Bani Haashim which was more respected than the rest of the Quraish clans. The Prophet (ﷺ) belonged to this clan and thus was called *Haashimi*.

**Q. Who was Haashim, whose clan was called *Haashimi*?**

A. Haashim was the great-grandfather of our Holy Prophet (ﷺ). His family lineage runs thus: Muhammad *bin* (son of) 'Abdullah *bin* 'Abdul-Muttalib *bin* Haashim *bin* 'Abdu-Manaaf.

**Q. Was there a prophet among the forefathers of Hadrat Muhammad (ﷺ) apart from Hadrat Adam (عليه السلام)?**

A. Yes, there are several: The Holy Prophet (ﷺ) belonged to the family of Hadrat Ismaa'eel (عليه السلام), who was the son of Hadrat Ibraaheem (عليه السلام). Hadrat Nuh (عليه السلام), Hadrat Sheeth (عليه السلام) and Hadrat Shu'ayb (عليه السلام) also come in the lineage of the Prophet (ﷺ).

**Q. At what age did the Prophet (ﷺ) get the prophethood?**

A. Prophet Muhammad (ﷺ) was 40 years of age when *wahyi* (revelation) of Allah came to him.

**Q. What is meant by *wahyi*?**

A. *Wahy* means the coming of Allah's Commands, Orders and Messages to a prophet. The Angel Jibreel brought *wahy* to all prophets.

**Q. How long did the Prophet (ﷺ) live after the first *wahy* came to him?**

A. For twenty-three years. He lived for 13 years in Makkah and 10 years in Madinah.

**Q. Why did he go to Madinah?**

A. The people of Makkah became his enemies when he started teaching them *Tawheed* and asked them to give up idol-worship and to believe in one god. They worshipped idols and treated them as their gods. They began giving all sorts of trouble to our Prophet (ﷺ) and were very cruel to him. The Prophet (ﷺ) kept on preaching *Tawheed* in spite of their enmity and cruelty. When these cruelties became boundless and the enemies of Hadrat Muhammad (ﷺ) made a plan to kill him, Hadrat Muhammad (ﷺ) left Makkah for Madinah at the command of Allah. Many people of Madinah had already embraced Islam and were very eager to have the Holy Prophet (ﷺ) among them in their city. When the Prophet (ﷺ) reached

Madinah, these people gave him and his companions all help, assistance and protection. Some Muslims who had already left Makkah to escape the unbearable torture of *kaafir*s, when they came to know of the Prophet's (ﷺ) departure to Madinah, left also for Madinah. Some other Muslims were directed by the Prophet (ﷺ) himself to reach Madinah. The departure of Hadrat Muhammad (ﷺ) from Makkah to Madinah is called the *Hijrah*. The Muslims who came to Madinah, leaving their homes in Makkah, are called *Muhaajireen* (singular: *Muhaajir*). The people of Madinah who helped the Holy Prophet (ﷺ) are called *Ansaar*.

**Q. What did the people of Arabia think of the character of Hadrat Muhammad (ﷺ) before and after his declaration as a prophet?**

A. He was always looked upon as a man of stainless nobility and perfect virtue. The people always believed him to be truthful, pious and a trustworthy person. He was called *as-Saadiq*, *al-Ameen* which means "the truthful, trustworthy." Everyone respected him. Although the *kuffaar* opposed him, even then they had so much trust in him that they still deposited their money with him.

**Q. What is the proof that the Holy Prophet (ﷺ) is the last of all the prophets and that no prophet will come after him?**

A. First, because the Qur'aan has called him *Khaatimun-Nabiyyeen*, which means that he is "the last of all the prophets."

Secondly, the Holy Prophet (ﷺ) has said:

﴿ أَنَا خَاتَمُ النَّبِيِّينَ لاَ نَبِيَّ بَعْدِي ﴾

I am the last Prophet, no Prophet is to come after me.

Thirdly, Allah has said in the Holy Qur'aan:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا

This day I have perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islaam.

(5: 3)

It is proved by this that Allah perfected the religion through the Holy Prophet (ﷺ) and there is no need for sending more prophets after him.

**Q. What is the proof that the Holy Prophet (ﷺ) is the highest in the rank of all the prophets?**

A. This is proved by many *aayaat* of the Holy Qur'aan. The Holy Prophet (ﷺ) has himself said:

﴿ اَنَا سَيِّدُ وُلْدَ آدَمَ يَوْمَ الْقِيَامَةِ ﴾

I will be the head of the sons of Adam on the day of Qiyaamah.

It is clear that all prophets are also among the sons of Adam (peace be upon him). Thus, the Holy Prophet (ﷺ) is their head.

# *Sahaaba Kiraam*

## (The Noble Companions)

**Q. What is a *Sahaabi* (companion)?**

A. A *sahaabi* is a person who saw the Holy Prophet (ﷺ) or had been in his company as a Believer and died as one.

**Q. How many *ashaab* (pl: companions) were there?**

A. Thousands of people- all who came to the Holy Prophet (ﷺ) and became Muslims and later died as Muslims.

**Q. Are all the companions of equal rank?**

A. There are some who are of higher rank than the others. But they all rank higher than the rest of the *ummah*.

**Q. Who stands highest in rank among all the Muslims?**

A. Four companions rank highest after our Prophet (ﷺ). First is Hadrat Abu Bakr (may Allah be pleased with him). Second is Hadrat ‘Umar Faarooq (Allah be pleased with him), who is second in rank after Hadrat Abu Bakr in the whole *ummah*. Third and fourth respectively are Hadrat ‘Uthmaan (Allah be pleased with him) and Hadrat ‘Ali (Allah be pleased with him), who are superior to the rest of the *ummah*. These four persons each became *khaleefah* of the Prophet Muhammad (ﷺ) after his death- one after the other.

**Q. What is meant by *khaleefah*?**

A. *Khaleefah* means “successor,” or the one who acts for somebody else in his absence. When the Holy Prophet (ﷺ) had passed away, Hadrat Abu Bakr was elected to succeed the Holy Prophet (ﷺ). He was the first *khaleefah*. As a *khaleefah*, he looked after the well-being of Islam and Muslims and performed all the other duties which were performed by the Holy Prophet (ﷺ). Hadrat ‘Umar was the second *khaleefah*, Hadrat ‘Uthmaan the third and Hadrat ‘Ali was the fourth. These four are known as *khulafaa-i-arba‘a* or *khulafaa-i-raashideen*, also as the Four Friends.

# *Walaayat* and *Wali-ullaah*

**Q. Who is a *waliy*?**

A. A Muslim who obeys Allah and His Prophet (ﷺ), devotes his time to worship and abstains from sins, loves Allah and the Prophet (ﷺ) more than worldly things, becomes near and dear to Allah: such a person is called a *waliy*.

**Q. How to recognize a *waliy*?**

A. A *waliy* is a very pious man who devotes himself entirely to Allah's worship, loves Allah and the Prophet (ﷺ), shuns away from worldly gains and keeps his eyes always on the hereafter or the life after death.

**Q. Can a *Sahaabi* be called a *waliy*?**

A. Yes, all the companions of the Holy Prophet (ﷺ) were *awliyaa*. As they were in the company of the Holy Prophet (ﷺ), they learned to love Allah and the Holy Prophet (ﷺ) most. They did not like worldly things. They were devoted to worshipping Allah and avoided sins. They obeyed Allah and the Prophet (ﷺ).

**Q. Could a *Sahaabi* or *Waliy* stand equal to a *Nabiy*?**

A. No, never. A *sahaabi* or *waliy*, however great, cannot stand equal to a *nabiy*.

**Q. Could a *waliy* who was not a *sahaabi* stand equal to, or rise above, the rank of a *sahaabi*?**

A. No, a *sahaabi* is more superior. A *waliy* who is not a *sahaabi* cannot be higher, even equal, to a *sahaabi*.

**Q. Some people contravene the rules of the *Sharee'ah* and do not observe *salaah* and shave their beards but people call them *Awliyaa* (pl. *waliy*). Is this correct?**

A. No. It is absolutely wrong to regard such people as *Awliyaa*. Always remember that one who goes against the *Sharee'ah* cannot be a *waliy*.

**Q. Are there *Awliyaa* who are exempted from saying *salaah* or keeping fasts?**

A. None is exempted of worship as long as one is in his senses and has the necessary strength to perform religious duties. None is allowed to do even a single sinful thing. If one who

has the strength and is in his senses goes against the *Sharee'ah* or avoids his religious duties and says that he is right in doing this, he is a *kaafir*. A *kaafir* cannot be a *waliy*.

# *Mu'jiza* and *Karaamat*

## (Miracles and Miraculous Deeds)

**Q. What is *mu'jiza*?**

A. On Allah's orders, the prophets performed some extraordinary and unusual deeds, which for ordinary persons were and still are impossible to do. This was to inform the people that the one at whose hand the miracle was performed has been sent by Allah. Such a deed is called *mu'jiza* or miracle.

**Q. What miracles did the prophets show?**

A. Prophets showed numerous miracles under Allah's orders. Here we describe some:

- The stick of Hadrat Moosa (عليه السلام) turned into a python and swallowed all the snakes let loose on the Prophet by magicians. Allah gave Hadrat Moosa's (عليه السلام) hand such a light that it outshone the light of the sun. When Hadrat Moosa (عليه السلام) crossed the River Nile, the water split up letting him and his followers cross over. But when the army of Fir'awn (Pharoah) tried to cross by the same pathway and reached the midway, the waters came back and the Fir'awn and his army were drowned.
- Hadrat 'Eesa (عليه السلام) restored the dead to life on the orders of Allah. He could also restore the sight of those who were born blind, cure a leper and give life to birds made of mud and make them fly.
- The Holy Qur'aan is the great *mu'jiza* of our Holy Prophet Muhammad (صلى الله عليه وسلم). More than 14 centuries have passed but in this period nobody has been able to write a matching *Surah*, even an *aayah*, although many people did try very hard. Nobody will be able to reach that standard up till *Qiyaamah*. *Mi'raaj* is another *mu'jiza* of our Holy Prophet

(ﷺ). *Shaqqul-Qamar* (the splitting of the moon) is the third important *mu'jiza*. This is also a *mu'jiza* that Hadrat Muhammad (ﷺ) predicted many things to come which have happened just as he said. One common *mu'jiza* was that food prepared for one or two persons sufficed for hundreds of men due to the blessings and the prayers of Hadrat Muhammad (ﷺ). There are many more *mu'jiza* of the Prophet (ﷺ) which will be dealt with in other parts of *Taleem-ul-Islam*.

**Q. What is *Mi'raaj*?**

A. One night, the Holy Prophet (ﷺ), by the order of Allah, travelled from Makkah to Baitul-Muqaddas (in Jerusalem) and from there to the seven heavens and beyond, where Allah wanted him. The Holy Prophet (ﷺ) visited the Paradise and the Hell and returned to his place the same night. This is called the *Israa* and *Mi'raaj* (Ascension).

**Q. What is *Shaqqul-Qamar*?**

A. One night the *kuffaar* of Makkah asked our Holy Prophet (ﷺ) to show them some *mu'jiza*. The Holy Prophet (ﷺ) pointed his finger to the moon and it split into two. All those present saw that. Then the two pieces came together again, and the moon became as it was before. This is called the miracle of *Shaqqul-Qamar*.

**Q. What is *karaamat*?**

A. Sometimes Allah makes unusual things be done by devoted and pious men, to enhance their prestige. Such things cannot be done by ordinary people. These are called *karaamat*. Only the devoted and pious *Awliyaa* can perform *karaamat*.

**Q. What is the difference between *karaamat* and *mu'jiza*?**

A. An unusual thing which is shown by a *Nabiy* or Prophet is called a *mu'jiza*, and the one who is pious and devoted to the *Sharee'ah*, if he does something uncommon or impossible it is

called *karaamat*. If an unusual thing is shown by a *kaafir* or by one who goes against the *Sharee'ah* it is called *Istidraaj*.

**Q. Is it necessary that a *waliy* must perform some *karaamat*?**

A. No. It is not necessary that some *karaamat* must appear through a *waliy*. It is possible that a *waliy* may never perform *karaamat* in his whole life.

**Q. *Faqeer*s who go against the *Sharee'ah* sometimes do an unusual thing which others cannot do- what is that called?**

A. If one is against the *Sharee'ah* and performs an unusual thing, it is not *karaamat* but *istidraaj* or magic. To believe that such a person is a *waliy* or that what he does is *karaamat* is wrong and deceptive.

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# *Ta'leemul-Arkaan* or Islamic *A'maal*

## More About *Wuduu'*

**Q. How is it to say *salaah* without *wuduu'* (ablution)?**

A. It is a very sinful thing. Some *'ulamaa* (scholars) have called such a person a *kaafir* who knowingly performs prayer without *wuduu'*.

**Q. What is the proof of the necessity of *wuduu'* before saying *salaah*?**

A. An *aayah* of the Holy Qur'aan says:

يٰٓاَيُّهَا الَّذِيْنَ
اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَ
اَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ
اِلَى الْكَعْبَيْنِ ؕ

O you who believe! When you rise up for prayer, wash your faces and your hands up to the elbows and lightly rub your heads and (wash) your feet up to the ankles.

(*5:6*)

The Holy Prophet (ﷺ) has said:

﴿ مِفْتَاحُ الصَّلٰوةِ الطُّهُوْرُ ﴾

Cleanliness is the key to prayer.

## *Faraa'id-ul-Wuduu'* (Remaining Rules)

**Q. What is the minimum that may be called washing?**

A. Pouring so much water on a part that it becomes wet and one or two drops of water do fall. If you use less water than this, it will not be called washing in the real sense. For example, if one passes his wet hands on his face or one throws so little water on his face that it remains on the skin and no drop falls down, it will not be said that he has washed his face, and his *wuduu'* will not be done.

**Q. How many times must the parts be washed whose washing is *fard* (compulsory)?**

A. Washing once is *fard* (compulsory), washing three times is *sunnah*. More than that is not allowed. It is wastage and that is *makrooh*.

**Q. Washing of what portion of the face is compulsory?**

A. From the hairy part of the forehead to down under the chin and from one ear-lobe to the other.

**Q. If some part, the washing of which is *fard*, remains dry, will *wuduu'* be all right?**

A. The *wuduu'* will not be complete if a hair-breadth of space is left dry.

**Q. If one has six fingers, is it *fard* to wash the sixth finger?**

A. Yes. It is *fard*. If there is an overgrowth on any part whose washing is *fard*, the washing of the overgrowth also becomes *fard*.

**Q. What is meant by doing *Masah*?**

A. Passing a wet hand over a part of the body is called *Masah*.

**Q. Is it necessary to wet one's hand afresh for *Masah* of the head or does the wetness already existing suffice?**

A. It is better to take fresh water, but if the hand is wet after washing, *Masah* is allowed with it. It is not allowed to do *Masah* with the hand with which *Masah* has already been done. *Masah* will not be allowed with the hand that was dry, but was moistened by any other part on which *Masah* had been done or was washed.

**Q. If rain drops fall on the bare head and one passes his dry hand over the head and the rain water spreads, will the *Masah* be considered to be done or not?**

A. Then the *Masah* is done.

**Q. Is it *fard* to wash inside the eyes in *wuduu'*?**

A. It is not *fard* to wash inside the eyes.

**Q. If one, after *wuduu'*, shaves his head or cuts his fingernails, will it be necessary to do fresh *Masah* of the head or wash the fingernails again?**

A. No.

**Q. If one's hand is cut off from below the elbow, is it necessary to wash that hand?**

A. Yes, if the elbow or any part below of it remains in the arm, the washing of the elbow and the remaining portion is *fard*.

# The *Sunnats* in *Wuduu'* (Remaining Rules)

**Q. What is the ruling if one did not do *niyyah* before *wuduu'*?**

A. If one did not do the *niyyah* and he fell into the river or stood in the rain and the water passed over all the parts, the washing of which is compulsory in *wuduu'*, then his *wuduu'* will be done and he can say his prayer. But the person will not get the blessings of *wuduu'*.

**Q. How to do *niyyah* for *wuduu'*?**

A. *Niyyah* means to intend to do something. When someone begins to do *wuduu'*, he should have the intention of removing *najaasat* and becoming *taahir* in order to say *salaah*. This "intention" is the *niyyah* of *wuduu'*.

**Q. Is it necessary to say the *niyyah* aloud or just thinking of it will be enough?**

A. It is not necessary to say aloud. If one says, that too will be correct.

**Q. If one has *wuduu'* but performs a new *wuduu'*, what should be his *niyyah*?**

A. The *niyyah* should be that he is doing *wuduu'* over *wuduu'* to enhance the blessing of Allah and get more benefits.[1]

**Q. In *wuduu'* should one say *Bismillaah*… in full?**

A. Yes, reciting *Bismillaah*… in full or reciting the following is correct:

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1 Note: One should not repeat one's *wuduu'* if one already has *wuduu'* without praying at least two *rak'aat* of prayer with the first *wuduu'*.

﴿ بِسۡمِ الۡعَلِیِّ الۡعَظِیۡمِ وَ الۡحَمۡدُ لِلّٰهِ عَلٰی دِیۡنِ الۡاِسۡلَامِ ﴾

With the name of the High and Mighty One, and with praise to Allah for the religion of Islam.

**Q. How is it to do the *miswaak* and what is the method of doing it?**

A. *Miswaak* is *sunnat-mu'akkadah*. There are great blessings for it. It is also very beneficial. The *miswaak* should be of a bitter taste from a *Neem* tree or a *Piloo* tree. It should not be more than eight inches long. *Miswaak* should be washed before and after use. *Miswaak* should be applied, first to the right side of the teeth and then to the left. It should be done three times, each time fresh water should be taken.

**Q. How is it to gargle?**

A. Gargling is *sunnat* in *wuduu'* and *ghusul*, but it should not be done when one is fasting. Water should be put into the mouth by the right hand.

**Q. What is the method of putting water into the nose?**

A. The water should be taken into the right hand, placed below the nostrils and be taken in by inhaling. One should not inhale so much that the water goes into the head. When one is fasting, he should pass water into the nostrils only by hand and not by inhaling. Passing water into the nose and gargling are also *sunnat-mu'akkadah*.

**Q. To do *khilaal* of what part of the beard is *Sunnat*?**

A. It is *sunnah* to do *khilaal* in the inner and lower parts of the beard. Washing of hair which grows on the face is *fard*.

**Q. How to do *khilaal* of the fingers?**

A. *Khilaal* of fingers means that the fingers of one hand should be put into the fingers of the other hand and then be pulled out

together. *Khilaal* of the toes is done by the little finger of the left hand, beginning from the little toe of the right foot and ending with the little toe of the left foot.

**Q. How to do *masah* of the whole head?**

A. Wet both hands and put them on each side of the forehead, below the hair. Then push your hands (palm along with fingers) up to the nape. Then bring them back to the forehead. Remember that they should have passed over the whole of the head.

**Q. Should one take fresh water for *masah* of the ears?**

A. No. The water for *masah* of the head will suffice. *Masah* inside the ears should be done by the first index fingers of both the hands and on the outside by the thumbs.

## The *Mustahibbaat* in *Wuduu'* (Remaining Rules)

**Q. Is it *sunnah* or *mustahab* to begin *wuduu'* from the right?**

A. Some *'ulamaa* (scholars) say it is *sunnat* and some *mustahab*.

**Q. How to do *masah* on the back of the neck?**

A. *Masah* on the back of the neck should be done by the back of the fingers of both the hands. *Masah* on the front of the neck is a *bid'at* (innovation) and is not allowed.

**Q. What are the other rules to be observed during *wuduu'*?**

A. There are many other rules to be observed in *wuduu'*:

- To pass the wet tip of the little finger into the ears.
- To do *wuduu'* before the time for *namaaz*.
- To rub the limbs while washing them.
- To revolve the ring on the finger if you have one.
- Not to talk unnecessarily while doing *wuduu'*.
- Not to throw water forcefully on the face.
- Not to waste water.

- To say: *Bismillaah* when washing each part.
- To recite *darood shareef* and the following *du'aa* after *wuduu'*:

﴿اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لاَ شَرِيْكَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ ۰

اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَ اجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ﴾

"I bear witness that there is no god except Allah, Who is Alone and has no partners; and I bear witness that Muhammad is His servant and messenger. Oh Allah! Make me of those who are repentent and make me of those who are purified."

- After *wuduu'* to stand up and drink the water left in the pot.
- To say two *rak'aat* of *salaah* after *wuduu'* (*Tahiyyatul-Wuduu*).

## *Nawaaqid-e-Wuduu'* – Breakers of Ablution (Remaining Rules)

**Q. How much of blood, pus, etc. must flow out of the body to break the *wuduu'*?**

A. *Wuduu'* breaks if a little quantity of any *nijs* (dirty) thing comes out of the body and flows over the part, the washing of which is *fard* in *wuduu'* or *ghusal*.

**Q. Will *wuduu'* break if blood comes out inside the eye but does not flow out?**

A. *Wuduu'* will not break in this case, for it is not *fard* to wash the inner part of the eye.

**Q. If blood comes out of a wound and one rubs it off by cloth or finger, and it comes out again, and again is rubbed, and this is done many times, will the *wuduu'* break?**

A. Look at the quantity of blood. If the blood came out in such a quantity that it would have flowed had it not been rubbed off, then the *wuduu'* breaks, otherwise not.

**Q. Does vomiting break the *wuduu'*?**

A. Yes, if blood, food, water or bile comes out in a mouthful of vomit, the *wuduu'* breaks. If only phlegm comes out, *wuduu'* will not break.

**Q. If one vomits again and again but a little quantity each time, what is the order for that?**

A. If vomiting happens due to a single nausea and then, if collected, it makes a mouthful, the *wuduu'* will break. If there is only a small amount of vomit from two different nauseas, then do not add up the two vomits. If the individual vomits are not as much as a mouthful then *wuduu'* will not break.

**Q. If there is a boil on the body and some of its blood or pus soils the cloth, will such a cloth be *taahir* or not?**

A. If the quantity of blood or pus is such that it cannot flow but only soils the cloth, and leaves a mark, such a cloth will remain clean. But it is better to wash the cloth.

**Q. If one does not vomit a mouthful, does one remain *taahir*?**

A. Yes.

**Q. If a leech sticks to the body and sucks the blood or a mosquito or flea bites, will *wuduu'* break?**

A. If the leech sucks the blood and after its removal the wound gives out no blood, the *wuduu'* breaks because the leech has already sucked so much blood that it would have flowed had that not been sucked into the stomach of the creature. *Wuduu'*

will not break if a mosquito or flea bites because they suck the blood in a very small quantity which cannot flow.

**Q. What kind of sleep does not break the *wuduu'*?**

A. If one sleeps standing or sitting without taking support of anything. If one sleeps in a posture of *namaaz* like *sajdah* or *qa'dah*, *wuduu'* will also not break.

**Q. Is there any person whose *wuduu'* does not break by sleeping?**

A. Yes, the *wuduu'* of *anbiyaa* (the prophets) (peace be upon them) did not break in their sleep. It was their special quality and superiority.

**Q. What is meant by laughter? Does laughter break the *wuduu'* of everybody?**

A. Laughter means laughing so loudly that a person near you can hear it. If the following conditions are all satisfied, then laughter will break the *wuduu'* during the prayer:

- The laughing person should be a mature person; laughter of a minor child does not break the *wuduu'*.
- Laughter while awake. If one falls asleep in *salaah* and then laughs, this will not break the *wuduu'*.
- The *salaah* in which one laughed should have *rukuu'* and *sajdah*. The *wuduu'* will not break during *namaaz-e-janaazah* because of laughter.

**Q. Does *wuduu'* break by looking accidentally at others' *satar* (private part)?**

A. *Wuduu'* does not break by looking at others' or one's own *satar*, whether consciously or unconsciously.

## *Ghusl*

**Q. How many types of *ghusl* are there?**

A. There are three types: *fard*, *sunnah*, and *mustahab*.

**Q. How many *fard ghusl* are there?**

A. There are six. They will be described elsewhere in this book.

**Q. How many *sunnat* types of *ghusl* are there and what are they?**

A. They are four:

- *Ghusl* for Friday prayer.
- *Ghusl* for *'Eid* prayers.
- *Ghusl* before one puts on *Ihraam* for *Hajj*.
- *Ghusl* for *wuqoof* at *'Arafaat*.

**Q. What sorts of *ghusl* is *mustahab* and what are they?**

A. There are many *mustahab* (recommended) types. Some are:

- *Ghusl* on the night of 15th of the month of *Sha'baan*.
- *Ghusl* on the night of *'Arafah*, that is the night following the evening of the 8th of *Dhul-Hijjah*.
- *Ghusl* for the lunar or solar eclipse prayers.
- *Ghusl* for *Salaatul-Istisqaa* (prayers for rain).
- *Ghusl* before entering *Makkah Mu'azzamah* or *Madinah Munawwarah*.
- *Ghusl* for the person who has given bath to the dead.
- *Ghusl* of a *kaafir* at the time of his embracing Islaam.

**Q. If there is necessity of *ghusl* and one stands in the rain or dives into a river so that water flows over the entire body, will it complete the *ghusl*?**

A. Yes, if one also passes water into his mouth and nostrils, then the *Ghusl* will be completed.

**Q. Is it necessary to face *qiblah* while doing *ghusl*?**

A. It is not allowed to face the *qiblah* while one is naked. There is no harm, however, if the *satar* is covered.

**Q. How to do *ghusl* with the *satar* uncovered?**

A. It is all right to do so if it is done in a bathroom or at such place where no one else can see one's *satar*.

**Q. How many things are *Makrooh* in *ghusl*?**

A. (1) Waste of water; (2) talking or facing *qiblah* while the *satar* is not covered; (3) *wuduu'* done against *sunnah* is *makrooh*.

**Q. If *wuduu'* is not done before the *ghusl*, is it necessary to do *wuduu'* after *ghusl* for prayers?**

A. *Ghusl* completes *wuduu'*, so there is no necessity of doing *wuduu'* again.

# More About *Masah* Over Socks

**Q. From what time is the duration of *masah* to be counted?**

A. From the time *wuduu'* breaks, it should be counted one day and one night or three days and three nights. For example, one wears socks after *wuduu'* for morning prayers on Friday and this *wuduu'* breaks after the *Zuhr* prayers. Such a person, if he is at home, can do *masah* till the time of *Zuhr* prayers on Saturday and if he is in journey he can do *masah* till the *Zuhr* prayers of Monday.

**Q. What things break *masah*?**

A. *Masah* breaks by the same things which break the *wuduu'* and in addition (1) after the expiry of the period allowed for *masah*; (2) by taking off the socks; (3) and when the socks get torn equal to the space of three fingers, then the *masah* breaks.

**Q. What if one takes off the socks or the time for *masah* expires while one has *wuduu'*?**

A. In both these cases, it is enough to put on the socks after washing the feet. Doing full *wuduu'* is, however, *mustahab*.

**Q. What if a traveller begins doing *masah* on socks but returns home after one day and night?**

A. He should take off his socks and do *wuduu’* afresh.

**Q. What if one is staying at home and is doing *masah* and then sets off on a journey?**

A. If he has begun the travelling before the expiry of one day and one night, he can keep on the socks for three days and three nights and should continue on doing *masah*. If the journey begins after the expiry of one day and one night, then he should take off the socks and do *wuduu’* afresh.

**Q. What if the socks have many small holes in them?**

A. If the socks are torn at various places, add up the area of torn parts together. If it is equal to the breadth of three fingers, *masah* will not be allowed. If it is less, then it will be allowed. If both socks are torn and the area of torn portions of both equals three fingers but separately they are less, then *masah* is allowed.

## *Najaasat Haqeeqi* and How to Clean It

**Q. How to clean *najaasat*, mud and dirt from things of leather, such as leather socks, slippers, etc.?**

A. Such dirt can be got rid of by rubbing it on the ground or with any other thing. However, no portion of dirt or its effect should remain on the surface.

**Q. How to make these things *taahir* if urine, wine or anything of the kind falls on these things?**

A. By water or any other clean liquid. Washing is necessary of the leather materials except when soiled with mud, dirt or feces.

**Q. Can knives, swords or things of steel, silver, bronze and aluminium be cleaned by anything other than water?**

A. Things of iron and metals like silver, gold, copper, aluminium, bronze or things of ivory or bone materials or clay pots when they are plain, stainless and have no carvings, can be made *taahir* by rubbing off the *najaasat*. But the *najaasat* must not remain in carvings.

**Q. How to clean the ground when urine or wine has fallen on it?**

A. When the ground gets dry and the effect, colour, smell and taste of the *najaasat* goes away, it becomes clean.

**Q. How to clean the *najaasat* from bricks, stony floor or walls of a house or mosque?**

A. When the bricks or stones of such a building get dry and the effect of the *najaasat* goes, they become *taahir*.

**Q. How to make those things *taahir* which cannot be squeezed, like pots or thick cushions and beddings?**

A. Things which cannot be squeezed should be made *taahir* by washing three times with water. After each washing leave it until it becomes dry. Then wash again. But while washing rub hard to get rid of the *najaasat*.

**Q. Can earthen pots be made *taahir*?**

A. Earthen pots can be made *taahir* by washing in the same way as the other things mentioned in the preceding question and answer.

**Q. Will the ashes of a dirty thing, like cow-dung, be clean or unclean?**

A. Any *nijs* thing, when burnt to ashes, becomes *taahir*.

**Q. What if a rat dies after falling into *ghee*?**

A. If the *ghee* is frozen, the part where the rat lies and the nearby portion should be taken out and the rest will be *taahir*. If the *ghee* is in liquid condition, the whole thing will become *nijs*.

**Q. How to clean *nijs ghee* or oil?**

A. Mix an equal quantity of water in the dirty *ghee* or oil and boil it. Then take out the *ghee* or oil which comes on the surface of the water. Repeat this again two times. Thus *ghee* becomes *taahir*.

# Other Rules About *Istinjaa*

**Q. What things are *makrooh* in *istinjaa'*?**

A. (1) Doing *istinjaa'* while face or back is towards the *qiblah*.
(2) Doing *istinjaa'* at a place where others can see the *satar* of the person.

**Q. What things are *makrooh* while one is urinating or passing stool?**

A. (1) Facing or putting the back towards *qiblah*.
(2) Urinating while standing.
(3) To go to the bathroom into a canal or well,
(4) or at the edge of a canal or well,
(5) or by the wall of the *masjid*,
(6) or in a graveyard,
(7) or in a rat's or any other type of hole in the ground.
(8) To sit at a lower place and urinate towards higher ground.
(9) To speak while one is going to the toilet.
(10) To go to the bathroom on a thoroughfare or main street.
(11) To go to the bathroom at the place of making *wuduu'* or *ghusl*.
All these things are hated and undesireable.

# Other Rules About Water

**Q. Is *wuduu'* allowed with water that is heated by the sun?**

A. It is allowed but is not preferable.

**Q. If drops of water fall into a pot full of water while one is doing *wuduu'*, will *wuduu'* be allowed with the water in the pot?**

A. If no *najaasat* was washed with it, then this water is still clean. When used water mixes with fresh water and the quantity of fresh water is greater than the used water, *wuduu'* will be allowed by such water. If, however, the quantity of the used and fresh water is equal or the used water exceeds in proportion, then *wuduu'* and bathing with such water is not allowed.

**Q. If anything otherwise *taahir*, e.g. soap or saffron, mixes with water, will *wuduu'* be allowed with such water?**

A. *Wuduu'* will be allowed with such water if a *taahir* thing mixes with it. *Wuduu'* will be allowed with the water that has changed two qualities out of three: color, smell and liquidity. *Wuduu'* and *ghusl* is not allowed with water that has changed in all three qualities and become heavy.

**Q. Will it be taken as "running water" if there is a tank or reservoir two yards broad and 25 yards long, or 5 by 50 yards?**

A. Yes, it will be treated as "running water." Note: the "yard" fixed by *Sharee'ah* is about 21 inches long.

**Q. Will it be treated as "running water" if the opening of the tank is smaller than as prescribed by *Sharee'ah* but is bigger at the bottom?**

A. Such a tank will be taken as "running water" if it is 10 yards long and 10 yards broad and is covered from four sides or from one or two sides. The cover must be above the water and not in contact with the water. But if the cover touches the water, the tank will be regarded as a small tank and the rules

of "running water" will not apply, despite any great quantity of water it may have.

This means that the open surface of the water, or if it is covered, the surface that is not in contact with anything, is to be taken into account while comparing with the quantity of water specified by *Sharee'ah*. This amount of water should, however, not be less than the measurement set up by *Sharee'ah*.

## Other Rules About the Well

**Q. What is the ruling for the excreta of birds like sparrows, pigeons, etc., falling into the well?**

A. The falling of excreta of pigeons or birds or one of two pieces of the excreta of goat, sheep or camel do not make a well *nijs*.

**Q. What about the well if a *kaafir* dives into the well to find a bucket?**

A. If a *kaafir* takes a bath and puts on *t̲aahir* clothes before he dives into the well, the well will remain clean. If he went into the well without bathing and wearing his usual clothes, the whole water of the well will be taken out because the *kaafir*'s body and clothes usually are *nijs*.

**Q. If there is no particular bucket for the well and water is taken out by all kinds of buckets, big and small, what bucket should be used for taking out the water of such a well to make it *t̲aahir*?**

A. In such a case, the middle-sized bucket will be preferred. Middle-sized means a bucket which can easily hold 3½ *seer* (about 7 lbs.) of water.

(The sections above are all dealing with additional information regarding subjects in Parts 1 and 2. From here on, new rules will be explained.)

# Description of *Tayammum*

**Q. What is *Ta-yam-mum*?**

A. To clean *najaasat hukmi* using *taahir* (clean) clay or earth or the like is called *Tayammum.*

**Q. When is *tayammum* valid?**

A. When water is not available or when the use of water is injurious to health.

**Q. What is meant by water being "not available"?**

A. When water is at least a mile away or there is fear of enemy if one goes to find water. For example, a well is nearby the house but to go there may result in your getting killed by an enemy or a dangerous snake or a man-eating animal. Or if there is so little water that if used for *wuduu'* it will cause trouble of thirst. Or the well is there but no bucket nor rope. Or if a person is alone and is helpless to get water which is present nearby: all these conditions mean that water is "not available."

**Q. When should the danger to health be considered?**

A. When it is known by one's own experience or when an experienced physician tells that the use of water will be injurious for the health, then *tayammum* is allowed.

**Q. What is meant by water being at least a mile away?**

A. When a man is at a place where there is no water but is told or he himself knows that water is available at a mile's distance, it will be necessary for him to go get the water and do *wuduu'*.

But if there is no one to tell and there is no trace of water or is believed that it is a mile or more away, it is not necessary to get water. *Tayammum* is allowed in such a case.

**Q. How many things are *fard* in *tayammum*?**

A. Three:

- Niyyat;
- To strike both hands on the earth and rub them on the face;
- To strike both hands on the earth and rub both forearms including the elbows.

**Q. Explain how to do *tayammum*.**

A. First, there should be the *niyyah* (I am doing *tayammum* to remove *najaasat* for performing prayers).

Second, rub both hands on *taahir* earth and blow of the excessive dust. Then rub both the hands on the face in such a way that no part of it is left out. Even a hair-breadth of unrubbed space will not complete *tayammum.*

Third, rub again both the hands on the earth. Blow off the dust. First put the four fingers of the left hand under the finger tips of the right hand and pull them up to the elbow. In this way, pull over the inner part of the right hand, from the elbow to the fingers. Pass the inner side of the left thumb over the upper side of the right thumb. Then pass the right hand on the left in the same way.

Then do *khilaal* of the fingers. If one is wearing a ring, it is necessary to remove it or at least revolve it. It is *sunnah* to do *khilaal* of the beard also.

**Q. Is *tayammum* allowed for *wuduu'* and *ghusl* both or for *wuduu'* only?**

A. *Tayammum* is allowed for both.

**Q. On what things is *tayammum* allowed?**

A. *Tayammum* is allowed on clean, pure earth or sand, stone or lime-stone, baked earthen pots which are not glazed, baked or unbaked bricks, walls of mud, stone or lime-stone or yellow clay. *Tayammum* on clean dust is also allowed.

**Q. On what things is *tayammum* not allowed?**

A *Tayammum* is not allowed on wood, metals, glass, wheat, barley or other foodgrains, cloth and ashes. *Tayammum* is not allowed on things which may melt or burn to ashes if put in a fire.

**Q. Is *tayammum* allowed if there is no dust on the walls made of stone, bricks or lime?**

A. Things on which *tayammum* is allowed need not be covered with dust. If there is a pot of stone, or clay, or a brick, it can be used for *tayammum* even if it has been washed.

**Q. Can *tayammum* be done with the dust that collects over the things on which *tayammum* is otherwise not allowed?**

A. Yes, if the dust is in such a quantity that when struck by hand it flies up, or rubbing by hand leaves a mark in the dust, then *tayammum* is allowed with it.

**Q. Is one allowed to say prayers by *tayammum* done for touching or reading the Holy Qur'aan or for entering a mosque or saying *adhaan* or replying to *salaam*?**

A. No, it is not allowed.[2]

**Q. By *tayammum* done for *namaaz janaazah* (funeral prayer) or *sajdah tilaawat* (prostration necessitated by reciting or hearing certain *aayaat* of the Qur'aan) can prayers be said?**

A. Yes, it is allowed.

**Q. What if *tayammum* is done when the water is not available but one finds water after one has said prayers?**

A. Prayers said already are all right. It will not be repeated whether the water was found at the time of prayers or afterwards.

[2] The *niyyah* for *Tayammum* is *fard*.

**Q. What breaks *tayammum*?**

A. Things which break *wuduu'* also break *tayammum*. Also *tayammum* for bathing breaks only after *hadath-e-akbar*.

*Tayammum* breaks when water is found. *Tayammum* done due to a disease ends when one recovers.

**Q. Does *tayammum* for one prayer hold good for prayers at another time?**

A. One can say any number of prayers by one *tayammum* as long as it does not break. So *tayammum* done for *fard* prayers will hold good for *nafl*, for reading the Qur'aan, for *namaaz janaazah*, *sajdah tilaawat* and for all other kinds of prayers.

**Q. What is the duration of *tayammum*?**

A. As long as water is not available or the helplessness continues. This can last for years.

# Types of Rulings

**Q. What is *fard*, *waajib*, *sunnah* and *nafl* and what is the difference between them?**

A. *Fard* means compulsory beyond any argument. Anyone who denies a *fard* is a *kaafir*. And one who leaves a *fard* without excuse is a *faasiq* and is punishable.

*Waajib* comes second to *fard*. One who denies *waajib* is not a *kaafir* but if he leaves it without excuse, he is *faasiq* and deserves punishment.

*Sunnah* is an act which the Prophet (ﷺ) did and his Companions followed and commanded.

*Nafl* is an act commanded by *Sharee'ah*. It brings reward if done but no punishment if not done. It is also called *mustahab*, *mandoob* or *tatawwu'*.

**Q. How many types of *fard* are there?**

A. Two types: *Fard ‘Ayn* and *Fard Kifaayah*.

*Fard ‘ayn* is compulsory on every individual Muslim. One who leaves it is *faasiq* and will be punished.

*Fard kifaayah* is such an act which can be performed by a few persons and it satisfies the obligation of the entire group or community. It will be a sin of all the people if nobody does it at all.

**Q. How many types of *sunan* (pl. of *sunnah*) are there?**

A. Two: *Sunnat Mu’akkadah* and *Sunnat Ghayr Mu’akkadah*.

*Sunnat mu’akkadah* is an act which has been constantly performed by the Prophet (ﷺ) or he has ordered the Muslims to do it and it was done ever since and was never left without an excuse. It is sinful to abandon a *sunnah*. It is very sinful to make a habit of leaving such a *sunnah*.

*Sunnat ghayr mu’akkadah* is the one which was often done by the Prophet (ﷺ) but was left sometimes without any excuse. This *sunnat* is more rewarding than something which is *mustahab* but there is no sin if it is left. These are also called *Sunan-e-Zawaa-id*.

**Q. What is meant by *haraam*, *makrooh tahreemi* and *makrooh tanzeehi*?**

A. *Haraam* is that which is illegal, forbidden and absolutely proven to be so by *daleel-e-qat’i* (undeniable argument, for example the Qur’aan). One who does such a thing is *faasiq* and deserves punishment and one who does not consider a *haraam* thing as being *haraam* is a *kaafir*.

*Makrooh tahreemi* is next to *haraam*. It is forbidden and proved to be so by *daleel-e-zanni* but one who does not accept it as such is not a *kaafir* but is very sinful.

*Makrooh tanzeehi* is an act which brings Allah's blessings if it is avoided. If done, it is bad but not punishable.

**Q. What is *mubaah*?**

A. *Mubaah* is an act, the doing of which brings neither any blessing nor punishment.

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# Second Condition of *Salaah*: *Taahir* Clothes

**Q. What is meant by *taahir* clothes?**

A. Clothes on the body of the person saying *salaah*, like shirt, pant, pajama, cap, coat, gown, etc., must be clean. It is a condition for the prayer that these clothes should not have more than one *dirham* (coin-size) of *najaasat ghaleeza*. Also, *najaasat khafeefah* should not exceed the one-fourth portion of the garment.

If *najaasat ghaleeza* is less than the size of one *dirham* on the clothes, or *najaasat khafeefah* covers less than one-fourth portion of the garment, prayers can be said.

**Q. If a part of a long headdress is *nijs* and a person leaves this part hanging and wears the half portion from the other end, will *salaah* be acceptable?**

A. It is necessary that the clothing which a *namaazi* wears and which moves with his movement should be *taahir*. When a *namaazi* moves, the headdress also moves, hence the prayer in this case will not be allowed.

# Third Condition of ***Salaah***: ***Taahir*** Place

**Q. What is meant by a *taahir* place?**

A. The places where the person performing prayer puts his feet, where he puts down his knees and hands and where he does *sajdah* must all be clean.

**Q. What if the other side of a thing on which *salaah* is being said is *nijs*?**

A. If *salaah* is being said on a wooden plank, stone slab or bricks or on any other thing as hard and thick, then it does not matter if the under side of it is *nijs* (dirty). But if prayer is said on a thin cloth having *najaasat* on the other side, it will not be permissible.

**Q. What if the cloth is double-folded and the upper part is *taahir* and the lower part is *nijs*?**

A. Prayer is allowed if the folds are not sewn together and the upper part is so thick that the *najaasat* or smell from the under part is not noticeable. If the folds are sewn together, as a precaution it is better not to say prayer on it.

**Q. What is the ruling if one says *salaah* on a cloth spread on a ground or floor which is *nijs*?**

A. The prayer is allowed if the smell or color of the *najaasat* underneath does not come on the upper part of the cloth.

**Q. Will *namaaz* be all right if the place where *namaaz* is said is clean but bad smell comes from the dirt nearby?**

A. *Namaaz* will be all right. But it will be better not to say prayers in such a place.

# Fourth Condition of *S̲alaah*: *Satar*

**Q. What is meant by *satar*?**

A. *Satar* means the parts of the body which a Muslim must keep covered and hidden. A man must hide his body from the navel to the knees. This is *fard̲* during prayers and outside of prayers also. A woman must hide all parts of her body except her face, palms and feet. This is *fard̲* as well, though it is not necessary for a woman to hide her face during prayers. Women are not allowed to appear without veils in front of strangers, non-relatives, etc.

**Q. What is the order if some part of the *satar* is uncovered unintentionally?**

A. If ¼ (one-quarter) of the part is uncovered and remains uncovered as long as one can say *subh̲aana rabbiyal-'az̲eem* three times, then the prayer will break. If the part is covered as soon as it is uncovered, prayer will be acceptable.

**Q. What is the ruling if one is naked and says prayer in the darkness?**

A. Having clothes in possession, if one says prayers without covering the *satar*, it will not be acceptable whether it is said in the dark or the light.

**Q. What if one uncovers ¼ (one-quarter) of his private parts knowlingly?**

A. Prayer will break at once if it is done intentionally.

**Q. What about the one who has no clothes at all?**

A. If one has no clothes, he should hide his body by any other thing, e.g. leaves, rags, etc. And if nothing is at hand to hide the *satar*, then one can say *namaaz* in such condition. But in such a case, it is better to say the prayer sitting down and do *rukuu'* and *sajdah* only by gestures.

# Fifth Condition of *Salaah*: Correct Time

**Q. What is meant by the condition of time for saying the prayer?**

A. The condition is that a particular prayer should be said at the time fixed for it. If it is said before, the prayer will not be acceptable. If said after the time passes, the prayer will not be called *adaa* (performed on time) but will be called *qadaa* (missed).

**Q. How many times during the day does a Muslim have to say *fard namaaz*?**

A. A Muslim is bound to observe prayers five times during the day.

**Q. Please tell us about the timings of *salaatul-Fajr*.**

A. About one and a half hours before the sunrise there appears a kind of whiteness at the edge of the eastern sky. This whiteness arises from the horizon towards the sky like a column. This is called *subh kaadhib* (false dawn). This whiteness fades after some time. Then comes another whiteness which rises from the east, spreads towards the right and left through the edge of the eastern sky and not in a column. This is called *subh saadiq* (true dawn). With *subh saadiq*, the time for *Fajr* begins and remains till just before the sunrise. *Fajr* time ends with the rise of the sun.

**Q. What is the *mustahab* (preferred) time for *Fajr*?**

A. When the light of the dawn spreads and there is ample time to say the prayer twice, in case some mistake is made in the first instance, according to *sunnah*, comfortably and without haste: to say the prayer at such time is best.

**Q. Explain the timings of *namaaz-e-Zuhr*.**

A. The time for *Zuhr* begins as the sun crosses the meridian or just after the noon-time. The time for *Zuhr* passes when the

shadows of objects become two times larger as compared with their original size.[3]

**Q. What is the *mustahab* time for *Zuhr*?**

A. It is *mustahab* to say *Zuhr* prayers a little delayed in the summer so that the heat is lessened from the mid-day, and in the winter the beginning time is preferable.

**Q. Tell about the time for *'Asr*.**

A. *'Asr* time begins as the shadows become double the length of the objects (plus the size of the shadow at noon-time) and the time for *Zuhr* ends. This lasts until the sunset. But to say the *'Asr* prayer when the sun has gone down much and the sunlight has become weak and pale is *makrooh*. *'Asr* prayers should be observed before this happens.

**Q. What is the time for *Maghrib* prayers?**

A. The time for *Maghrib* prayers begins with sunset and lasts till the fading of twilight.

**Q. What is twilight?**

A. The redness which remains in the west after sunset is called *shafaq ahmar* or red twilight. Whiteness takes its place as the red light fades; this is called *shafaq abyad* (white twilight). This also disappears and the sky darkens into one color. The time for *Maghrib* prayers remains till the fading of *shafaq abyad*.

**Q. What is the *mustahab* time for *Maghrib*?**

A. The beginning time is preferable. To delay the prayer with no excuse is *makrooh*.

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[3] Excluding the length of the shadow at noon.

**Q. What is the timing for *‘Ishaa* prayers?**

A. The time for *‘Ishaa* comes after the fading of *shafaq abyad* and lasts till just before *subh saadiq* (true dawn).

**Q. What is the *mustahab* time for *‘Ishaa* prayers?**

A. Within the first third of the night it is preferable. Then, till midnight it is *mubaah* and after that it is *makrooh*.

**Q. What is the time for *witr* prayers?**

A. The time of *‘Ishaa* prayers is also the time for *Witr* but it is not allowed before the *‘Ishaa* prayers. This means that the time for *Witr* comes after the *‘Ishaa* prayers.

**Q. What is the *mustahab* time for *Witr*?**

A. If one is sure that he will be able to get up in the last part of the night then it is preferable for him to say *Witr* prayers then. If he is not sure of getting up, it is better to say *Witr* prayers, after *‘Ishaa*, before going to bed.

# Sixth Condition of *Salaah*: Facing the *Qiblah*

**Q. What is *Istiqbaal-e-Qiblah*?**

A. The act of facing towards the *qiblah* is called *Istiqbaal-e-Qiblah*.

**Q. What is meant by its being a condition for the prayer?**

A. It is necessary to face the *Qiblah* when performing prayers.

**Q. What is the *Qiblah* of the Muslims?**

A. The Muslims’ *Qiblah* is the *Ka’bah*. It is a small, square, single-storeyed room situated in Masjid-al-Haraam in the city of Makkah, Arabia. The *Ka’bah* is also called *Ka’batullaah*

(the *Ka'bah* of Allah), *Baytullaah* (the House of Allah) or *Baitul-haraam* (the Sacred House).

**Q. In which direction is the *Qiblah*?**

A. This depends on which land you are in. It is in the west of India, Burma and countries near them because they lie in the east of Makkah. In other countries and places the *Qiblah* is towards the east.

**Q. What if a sick person is not facing the *Qiblah* and has no strength to move?**

A. Another person may help him face the *Qiblah* only if it does not pain the sick person. If no one is present to help, or if it causes great pain, then he can perform prayer facing the direction in which he is lying.

# Seventh Condition of *Salaah*: *Niyyah*

**Q. What is *niyyah*?**

A. *Niyyah* is to intend something heartily.

**Q. What should be the will in *niyyah* for the prayer?**

A. It is necessary to name the *namaaz* which one wants to say. For example, if one wants to say *Fajr Fard* prayers, he should intend that he is performing *Fajr Fard* prayers of today, (or if he is saying *qadaa* prayers of some previous day, his intention will be that he is saying *qadaa fajr fard* prayers of such and such day.) If one is saying prayers behind an *imaam*, it is necessary to intend that he is saying prayers behind the *imaam*. Most important thing is that one should have a clear idea of what he or she is doing.

**Q. What about expressing the *niyyah* in words?**

A. It is *mustahab*. If one does not express his intention in words, there is no harm but it is better to do it verbally.

**Q. What is the *niyyah* for *nafl* prayers?**

A. To say "I am saying *nafl salaah*," is enough- just this type of intention to say *sunnah* or *taraaweeh* prayers is also enough.

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# *Adhaan*

**Q. What is the meaning of *Adhaan*?**

A. *Adhaan* literally means to call. In *Sharee'ah*, *Adhaan* means to call for the prayers in particular wordings. (The wordings for *Adhaan* have been dealt with in Part 1.)

**Q. Is *Adhaan* a *fard* or *sunnah*?**

A. It is *sunnah*, but as it reveals a special glory of Islam, much stress is laid on it.

**Q. For which prayers is *Adhaan sunnah*?**

A. Only for the five *fard* prayers and for the Friday prayers is *Adhaan* a *sunnah* and *Adhaan* is not required for any other prayer.

**Q. At what time should *Adhaan* be given?**

A. A little before every *fard* prayer, *Adhaan* should be given. If it was given before the actual time of the prayer then it must be given again when the correct time enters.

**Q. What is the *mustahab* method of delivering the *Adhaan*?**

A. There are seven *mustahab* things in *Adhaan*:

- To face the *Qiblah*.
- Not to make haste in saying *Adhaan* and to say it slowly and clearly.
- To put both index fingers in the ears.
- To call *Adhaan* from a high place.

- To say *Adhaan* in a loud voice.
- To turn the face right when saying *"Hayya 'alas-salaah"* and to the left when saying *"Hayya 'alal-falaah"*.
- To say *"As-salaatu khayrum-minan-nawm"* two times after the *"Hayya 'alal-falaah"* in the *Adhaan* for *Fajr*.

**Q. What is *Iqaamah*?**

A. *Iqaamah* is to repeat the wordings of *Adhaan* just before beginning the *fard* prayers. But in *Iqaamah*, the words *"Qad qaamatis-salaah"* are added, two times, after *"Hayya 'alal-falaah"*.

**Q. How is it to say *Iqaamah*?**

A. *Iqaamah* is *sunnah* for *fard* prayers but for other prayers it is not required.

**Q. Are *Adhaan* and *Iqaamah* a *sunnah* for men and women both?**

A. No. They are *sunnah* only for men.[4]

**Q. How is it to say *Iqaamah* and *Adhaan* without *wuduu'*?**

A. Saying *Adhaan* without *wuduu'* is allowed but it is bad to make a habit of it. *Iqaamah* without *wuduu'* is *makrooh*.

**Q. If one says his *fard* prayers at home, should he say *Adhaan* and *Iqaamah* also?**

A. *Adhaan* and *Iqaamah* in the neighboring masjid will be enough, but it is better to say them at home also.

**Q. Should a traveller say *Adhaan* and *Iqaamah* during his journey?**

A. Yes. Both *Adhaan* and *Iqaamah* should be said when one is at a lonely place. It will not matter if one says only *Iqaamah* and not *Adhaan* but it is *makrooh* to leave both of them.

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[4] They are *makrooh* for women.

**Q. Is it allowed if one person says *Adhaan* and another says *Iqaamah*?**

A. If one who said *Adhaan* is not present or if he is there and he does not mind it, then another person may say *Iqaamah*. If the person who said *Adhaan* minds it, then it is *makrooh* for any other person to say *Iqaamah*.

**Q. How much time should be allowed to pass to say *Iqaamah* after the *Adhaan*?**

A. In all prayers except *Maghrib*, one should wait after the *Adhaan* until the people who are eating or are in the bath finish up and can join the prayers. Then *Iqaamah* should be said. In *Maghrib* prayers, after giving *Adhaan* the *Iqaamah* should be said after the lapse of time equal to the reciting of three *aayaat* only.

**Q. What is the *Ijaabat* (answer) for *Adhaan* and *Iqaamah* and what is the ruling on that?**

A. *Ijaabah* for both *Adhaan* and *Iqaamah* is *mustahab*. *Ijaabah* means that the hearers should repeat the wordings as the *Mu'adh-dhin* or *Mukabbir* says. But after hearing the sentences *"Hayya 'alal…"*, one should say:

﴿ لاَ حَوْلَ وَ لاَ قُوَّةَ اِلاَّ بِاللّٰهِ ﴾

There is no power and no strength, except with Allah.

And in *Fajr* prayers, after hearing *"as-salaatu khayrum minan-nawm"* say:

﴿ صَدَقْتَ وَ بَرَرْتَ ﴾

You have spoken the truth and spoken well.

After hearing *"Qad qaamatis-salaah"* during the *takbeer* (*iqaamah*) say:

﴿ أَقَامَهَا اللّٰهُ وَ أَدَامَهَا ﴾

May Allah establish it and keep it forever.

**Q. What prayer should be read after the completion of the *Adhaan*?**

A. After *Adhaan* this *du’aa* (supplication) should be said:

﴿ اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ

اٰتِ مُحَمَّدَانِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالدَّرَجَةَ الرَّفِيْعَةَ

وَابْعَثْهُ مَقَامًا مَّحْمُوْدَانِ الَّذِىْ وَعَدْتَّهٗ وَارْزُقْنَا شَفَاعَتَهٗ

يَوْمَ الْقِيَامَةِ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ﴾

Oh Allah! Lord of this perfect call, and of the prayer to be offered presently. Grant to Muhammad the way of approach unto You, and also eminence and high position, and raise him to the glorious position which You have promised him, and give us his intercession on the Day of Judgment. And You do not go back on Your promise.

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# *Arkaan* of *Salaah*

**Q. What are the *arkaan* of *salaah*?**

A. Things which are *fard* while in prayer are called *arkaan*. *Arkaan* is plural of *rukn* which means a pillar, a support, or a thing which is compulsory.

**Q. How many things are *fard* in *namaaz*?**

(Things that are *fard* to observe before saying *namaaz* are called *Sharaa'it-e-namaaz*: we have discussed the seven of them above. Things that are *fard* to observe during performance of the prayer are called *Arkaan-e-namaaz*.)

A. Six things are *fard* in prayer:

- *Takbeer Tahreemah*.
- *Qiyaam* or standing up.
- *Qiraa'ah* or recitation of the Qur'aan.
- *Rukuu'*.
- *Sujood*.
- *Qa'dah aakhirah* or the sitting at the end of the prayer.

The *takbeer tahreemah* is actually a condition of beginning the prayer, not a *rukn*.

**Q. If *takbeer tahreemah* is a condition of the prayer, why was it not dealt with when the previous seven conditions were being discussed?**

A. As there is no interval between *takbeer tahreemah* and the other *arkaan* of the prayer, and the prayer begins with it, it is more appropriate to discuss *takbeer tahreemah* with the *arkaan* of *salaah*.

# *Takbeer Tahreemah*

**Q. What is meant by *takbeer tahreemah*?**

A. To begin the prayer, after making the *niyyah*, one says *"Allaahu akbar"*. After saying this *takbeer*, the prayer begins and all those actions which do not pertain to the *namaaz* become *haraam*. This is why it is called *takbeer tahreemah*.

**Q. Can one say the *takbeer tahreemah* of a *fard* prayer while bowing?**

A. This is not allowed because standing upright while saying *takbeer tahreemah*, in *fard* or *waajib* prayer, is compulsory unless there is an excuse not to do so.

# First *Rukn* of Prayer: *Qiyaam*

**Q. What is meant by *Qiyaam*?**

A. *Qiyaam* means standing up and standing so that the hands do not reach down to the knees.

**Q. For which *namaaz* and for how long is the *Qiyaam* a *fard*?**

A. In *fard* and *waajib* prayers, it is necessary to stand up long enough to read the Qur'aanic verses necessary for the prayer.

**Q. What if one has no strength to do *Qiyaam*?**

A. One can say *fard* or *waajib* prayers sitting if there is some strong excuse. For example, one has disease, injury or fear of an enemy.

**Q. What is the ruling for *Qiyaam* in *nafl* prayer?**

A. *Qiyaam* is not *fard* in *nafl*. One is allowed to say *nafl* while sitting even without an excuse. But one gets only half blessings if one says *nafl* while sitting without an excuse.

# Second *Rukn* of Prayer: *Qiraa'ah*

**Q. What is meant by *Qiraa'ah*?**

A. *Qiraa'ah* means recitation. Here it means recitation of the Qur'aan.

**Q. How much *Qiraa'ah* of the Qur'aan is necessary in prayer?**

A. Reciting at least one *aayah* is *fard*, saying *Surah Faatihah* is *waajib* and reciting a *surah* or one long *aayah* or three shorter *aayaat* in addition to *Surah Faatihah* in the first two *rak'aat* of *fard* and in all *rak'aat* of *witr*, *sunnah* and *nafl* is *waajib* also.

**Q. Is *Surah Faatihah waajib* in all *rak'aat* of every *namaaz*?**

A. With the exception of the third and fourth *rak'aat* of *fard namaaz*, reading *Surah Faatihah* is *waajib* in all *rak'aat* of every prayer whether it be *fard*, *waajib*, *sunnah* or *nafl*.

**Q. What if one does not remember even one *aayah* (verse of Qur'aan)?**

A. Then one may read *"Subhaanallaah"* or *"Al-hamdu lillaah"* in place of *Qira'ah*. It is *fard* to learn by heart some *aayaat* of the Qur'aan as soon as possible. To learn by heart as much of the Qur'aan as is necessary for *fard namaaz* is *fard*; and for *waajib*, to its extent, it is *waajib* and if one does not learn it, he will be most sinful.

**Q. In which *salaah* should the *Qira'ah* be read aloud?**

A. It is *waajib* for the *imaam* to say it aloud in the first two *rak'aat* of *Maghrib*, *'Ishaa* and *Fajr* prayers, the Friday prayer and the two *'Eid* prayers. In the month of *Ramadaan*, the *Qira'ah* should be read aloud in the *witr* and *taraaweeh* prayers by the *imaam* also.

**Q. In which prayers should the recitation be done in a low voice?**

A. The *imaam* and *munfarid* should recite it in a low voice for the *Zuhr* and *'Asr* prayers and the *munfarid* should recite so in *witr* prayers.

**Q. How loud the recitation should be recited?**

A. The lowest degree of "reading aloud" is that the voice reaches the ear of the person standing next to him and the lowest degree of "reading low" is that in which the voice of the person is audible to himself.

**Q. What do we call the *namaaz* in which recitation is done loudly?**

A. These are called *Jahri Namaaz*. *Jahr* means "reading aloud."

**Q. What do we call the prayers in which *Qira'ah* is done in a low voice?**

A. These are called *Sirri Namaaz*. *Sirr* means "secret" (not open), hence to say in a low voice.

**Q. If one does not say the words by tongue but only thinks of them in mind, will it be proper?**

A. Merely thinking of the recitation in the mind does not complete the *salaah*. The words should be said with the lips.

# Third and Fourth *Rukn* of Prayer: *Rukuu'* and *Sajdah*

**Q. What is the least extent of *Rukuu'*?**

A. The least extent is bowing so much that the hands touch the knees.

**Q. What is the *sunnat* method of *rukuu'*?**

A. Bowing so much that the head and the waist come to the same level. The hands be away from the ribs and knees held firmly by the hands.

**Q. How to perform *rukuu'* if a person is already bent down by age or is a hunchback?**

A. He should perform the *rukuu'* by the motion of his head. That is, such a person's *rukuu'* will be complete if he only bends his head a little.

**Q. What is meant by *sajdah* or *sujood*?**

A. To rest one's forehead on the ground to express humility and respect is called *sajdah*.

**Q. Will *sajdah* be complete if one rests only the nose or forehead?**

A. It is allowed if there is an excuse. If one does *sajdah* by touching only the forehead to the ground without any excuse, such *sajdah* will be *makrooh*. If one does *sajdah* by resting his nose only, such *sajdah* will not be complete.

**Q. What to do if there are wounds both over the forehead and nose?**

A. For such a person, it is enough to do *sajdah* by the motion of the head only.

**Q. In every *rak'ah* is one *sajdah fard* or two?**

A. Both of the *sajdah*s are *fard*.

**Q. How long to wait after the first *sajdah* to perform the second *sajdah*?**

A. Just gain the posture of sitting after the first *sajdah* and then perform the second one.

**Q. Will *sajdah* be allowed if a person does *sajdah* on the back of a person in front of him, due to lack of space in *'Eid*, Friday, or any other such big prayer gatherings?**

A. It is allowed.

# Fifth *Rukn* of Prayer: *Qa'dah al-Aakhirah*

**Q. Sitting how long in *Qa'dah-e-Aakhirah* (final sitting) is *fard*?**

A. Sitting up to the last words of *at-Tahiyyahaat*: that is, up to *"…'abduhu wa rasooluh"*, is *fard*.

**Q. In which prayers is *Qa'dah-e-Aakhirah* a *fard*?**

A. In all types of prayers- *fard*, *waajib*, *sunnat* and *nafl*.

# *Waajibaat-e-Namaaz*

**Q. What is meant by *Waajibaat-e-Namaaz* or *Waajibaatus-Salaah*?**

A. *Waajibaat* are those things that are necessary to complete the prayers. If one misses any of them unknowingly, this mistake can be compensated for by doing *Sajdah Sahw* (*sajdah* done for accidental mistakes). If one does not do *Sajdah Sahw* or if one intentionally misses one of these things, it is *waajib* to say the entire prayer all over again.

**Q. How many *waajibaat* are in a *namaaz*?**

A. These are fourteen:

- ♦ Fixing the first two *rak'aat* of the *fard salaah* for *qira'ah*.
- ♦ Reading *Surah Faatihah* in all the *rak'aat* of every prayer (except in the third and fourth *rak'aat* of a *fard* prayer.)
- ♦ To recite a *Surah* or a long *aayah* or three shorter *aayaat* after *Surah Faatihah* in the first two *rak'aat* of *fard salaah* and in all the *rak'aat* of *waajib*, *sunnah* and *nafl* prayers.

- To read the *Surah Faatihah* before any other *surah* or *aayah*.
- To maintain the order of *Qira'ah*, *rukuu'*, *sujood*, etc.
- *Qawmah* or standing up straight after *rukuu'*.
- *Jalsah* or sitting between the two *sajdah*s.
- Performing *ta'deeli arkaan*, that is *rukuu'*, *sajdah*, etc. patiently and serenely.
- *Qa'dah-e-Oolaa* or sitting to the extent of saying *Tashahhud* after two *rak'aat* in a prayer of three or four *rak'aat*.
- To read *Tashahhud* in both *Qa'dah*s.
- For the *imaam* to real *Qira'ah* aloud in *Fajr*, *Maghrib*, *'Ishaa*, *Jumu'ah* (Friday prayer), *'Eid*, and the *Taraaweeh* prayers during *Ramadaan*. The *imaam* should say *Zuhr* and *'Asr* in a low voice.
- To disperse **after** *salaam* of the prayer.
- To say *takbeer* for *Qunoot* in *Witr* prayers and to read *Du'aa-e-Qunoot*.
- To say the additional *takbeeraat* in the *'Eid* prayers.

# The *Sunnat* in Salaah

**Q. What is *sunnat* in prayer?**

A. Things which have been proved to be performed during prayer by the Prophet (ﷺ) but not so much stress has been laid upon them as is laid on things that are *fard* and *waajib*: those things are called the *sunnat*. If anyone of these things is missed unknowingly, it does not break the prayer nor is *Sajdah Sahw* a *waajib* in such case. If these things are intentionally missed, then the prayer is not invalidated nor is *Sajdah Sahw* necessary but it brings condemnation to the one who does so.

**Q. How many *sunnat*s are there is *salaah*?**

A. There are 21 *sunnat*s in prayer:

- To raise hands up to the ears before *takbeer tahreemah*.

- While raising hands for *takbeer*, to keep the fingers of both the hands raised and facing towards the *Qiblah*.
- Not to bend the head while saying the *takbeer*.
- Saying *takbeer tahreemah* and other *takbeer*s aloud by the *imaam*.
- To fold the right hand on the left hand below the navel.
- Saying *thanaa'*.
- To recite *ta'awwudh*.
- To recite the complete *bismillaah*.
- To recite only *Surah Faatihah* in the third and fourth *rak'aat* of a *fard* prayer.
- To say *Aameen*.
- To recite *thanaa'*, *ta'awwudh*, and *"Aameen"* in a low voice.
- To recite as much *Qira'ah* as is the *sunnah* for each prayer.
- To say *tasbeeh* three times each in *rukuu'* and *sajdah*.
- To keep the waist and head at the same level while holding the knees with the fingers of both the hands in *rukuu'*.
- Saying by the *imaam*: *"Sami'allaahu liman hamidahu"* in *qawmah* followed by *"Rabbanaa lakal hamd"* by the *muqtadi*. The *munfarid* should say *tasmi'ah* and *tahmeed* both.
- While going into *sajdah*, to first put the knees, then the hands, then the forehead on the ground.
- In *Qa'dah* or *Jalsah*, lying the left foot on the ground horizontally and sitting upon it and putting the right foot vertically so that its toes are towards *Qiblah* and putting both the hands on thighs.
- To point out by the right hand's index finger as one says *"Ash-hadu a(n)l-laa ilaaha"* in *tashahhud*.
- To recite *darood shareef* in *qa'dah-i-aakhirah* after *tashahhud*.
- To read *du'aa* after *darood shareef*.
- To turn the face for *salaam*, first towards the right and then to the left.

# *Mustahabbaat* of *Salaah*

**Q. How many things are *mustahab* in prayer?**

A. Five things are preferable in prayer:

- To pull the palms out of the sleeves while saying *takbeer tahreemah*.
- Saying *tasbeeh* more than three times in *rukuu'* and *sajdah* by the *munfarid*.
- To keep the eyes towards the place for *sajdah* while in *Qiyaam*; to keep them towards the back of the feet in *rukuu'*; towards the lap in *qa'dah* and *jalsah*; and at the shoulders while turning the face for *salaam*.
- To try best not to cough.
- To keep the mouth shut in yawning, but if it is opened, to cover it by the upper portion of the right hand in *Qiyaam* and by the left hand in all other postures.

# Method of Saying *Namaaz*

When you intend to say *namaaz*, first clean your body of *hadath-e-akbar*, *asghar* and from all visible uncleanliness. Put on neat clothes and stand at a clean place facing towards the *Qiblah*. When you stand up, your feet should be apart about the width of four fingers put together.

Then say the *niyyah* of the prayer you want to say. For instance, "I intend to pray four *rak'aat fard* of *Fajr* for Allah, facing the *Ka'bah*." It is better to say this to oneself as well as having it in his mind.

Then raise your both hands up to the lobes of your ears. Your palms should face the *Qiblah* and thumbs should be near the ear-lobes. Fingers should be open and separate from each other.

Then say *"Allaahu akbar"* and fold hands below the navel. The right palm should be on the back of the left palm. Hold round the wrist bones by your thumb and little finger; the rest of the three fingers should be stretched on the wrist. Keep your eyes fixed at the place of *sajdah*.

Recite *thanaa* slowly, then recite *ta'awwudh* and *tasmiyah*. Then recite *Surah Faatihah*. Say *"Aameen"* in a low voice when you finish it. Then follow it by another *surah* or one big *aayah* or three small *aayaat*. (But if you are saying *namaaz* behind the *imaam*, stand silently after saying *thanaa*. Do not recite *ta'awwudh*, *tasmiyah*, *Surah Faatihah* or any other *surah*.) Read the *Qira'ah* clearly, properly and do not hurry.

Then, saying *"Allaahu akbar"* go into *rukuu'*. As you bow into *rukuu'* hold the knees with your fingers, keeping them apart. Straighten your back so much that if a cup of water is placed on it, it does not tilt. Hold your head at the level of the back, neither lower nor higher. The hands should be away from the ribs and ankles should not be bent. In this posture say *tasbeeh* of *rukuu'* three or five times. Then stand up erect saying *tasmi'ah* and *tahmeed*. (*Imaam* says *tasmi'ah*; *muqtadi* says *tahmeed* only and *munfarid* should say both *tasmi'ah* and *tahmeed*.)

Now go into *sajdah* saying *takbeer*. First put your knees on the ground, then hands, then nose, then forehead. The face should be between both the hands and the thumbs should be near the ears. Put the fingers of both the hands together so that the tips of the fingers face the *Qiblah*. The elbows should be away from the ribs and abdomen and from the thighs. (that is for men, women should keep their arms close to the body.) Do not lay the elbows on the ground.

Say the *tasbeeh* of *sajdah* three or five times. Then get up, saying the *takbeer*, first raising the forehead, then the nose and finally the hands.

Sit up straight, then do the second *sajdah* after *takbeer*. Then stand up again saying *takbeer*.

As you rise to stand up, first raise your forehead, then the nose, then the hands and then the knees. Stand up straight and fold the hands on the belly again.

Recite *Bismillaah*, *Surah Faatihah* and another *surah*. (Stand silently if you are following an *imaam*.) Then go to do *rukuu'*, *qawmah*, *sajdah*, *jalsah* and *sajdah* for the second time.

After the second *sajdah* in the second *rak'ah* lay down the left foot sideways and sit on it. Keep the right foot vertical. Rest your foot in such a way that the toes face the *Qiblah* as you sit.

Put both the hands on the thighs and recite *at-Tahiyyaat*, and as you come to *"…ash-hadu a(n)l-laa ilaaha illallaahu"* close your right hand, make a circle with your right hand thumb and middle finger, raise the first finger at *"laa ilaaha"* and drop it at *"illallaah"*. Maintain the circle until the end of the prayer.

If it is a two *rak'aat* prayer, then after *tashahhud* read *darood shareef* and *du'aa*. Then turn your head for *salaam*, first to the right and then to the left. During the *salaam*, have *niyyat* for the angels and fellow Muslims on the right and on the left. Have *niyyat* of *salaam* for the *imaam* on the side of the *imaam* also. The *imaam* should have *niyyat* of *salaam* for the followers as he turns his head for the two *salaam*s.

If the prayer is of three or four *rak'aat* do not recite *darood* after *tashahhud* in the second *rak'ah*. Instead stand up saying *takbeer* and complete the third and fourth *rak'ah* as described previously.

After the *salaam*, recitation of any of the following *du'aa*s is *sunnah*:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ

تَبَارَكْتَ يَا ذَا الْجَلَالِ وَ الْاِكْرَام

O Allah! You are the bestower of peace, and from You comes peace. Blessed are You, O Lord of Glory and Honor.

﴿ اَللّٰهُمَّ اَعِنِّى عَلٰى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ ﴾

O Allah! Help me towards performing Your remembrance and towards showing gratitude to You and towards the best worship.

﴿ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ

وَ لَهُ الْحَمْدُ وَ هُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴾

There is no god except Allah, the One Who has no partners; For Him is the dominion and for Him is all praise and He is able to do all things.

﴿ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَ لَا مُعْطِىَ

لِمَا مَنَعْتَ وَ لَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ﴾

O Allah! There is no one who can hold back what You have given. And there is no one who can give what You have held back. And no person's wealth will save him from Your punishment.

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**THE END OF PART III**

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تَعْلِيم الإسْلام

# The Teachings of Islam

*Workbook of Islamic Beliefs and Teachings*
*For Beginners and Children*

## PART IV

English Version of
*Ta'leemul-Islaam*
by
Allaamah Mufti Muhammad Kifaayatullah

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# The Teachings of Islam - Part IV

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Who is better in religion than the one who surrenders his purpose to Allâh, does good, and follows the tradition of Ibraaheem the Upright (*haneef*)?
(4:125)

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# Contents



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## Note on Transliteration

An effort has been made to transliterate Arabic words as intuitively and correctly as possible. However, because of the lack of direct correspondence between the English and Arabic alphabets, the transliterated words are only approximations of the Arabic originals. As far as possible, the Arabic letters have been transliterated as indicated in the table below.

## Guide to Transliteration

| | | | |
|---|---|---|---|
| a | ا | gh | غ |
| b | ب | f | ف |
| t | ت | q | ق |
| th | ث | k | ك |
| j | ج | l | ل |
| h | ح | m | م |
| kh | خ | n | ن |
| d | د | h | ه |
| dh | ذ | w | و |
| r | ر | y | ى |
| z | ز | | |
| s | س | a | ـَ |
| sh | ش | i | ـِ |
| s | ص | u | ـُ |
| d | ض | | |
| t | ط | aa | ـَا |
| z | ظ | ee | ـِی |
| ‘a | ع | oo | ـُو |

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**Earnest Appeal**

An earnest appeal is made to the reader to please inform the publishers if any errors or shortcomings are discovered in this publication so that further editions may be improved. Your cooperation is much appreciated.

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# تَعْلِيم الإِسْلام

# Teachings of Islam*

# PART IV

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

In the name of Allâh, the Beneficient, the Merciful

نَحْمَدُ اللّٰهَ الْعَلِيَّ الْعَظِيْمَ وَ نُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

We praise Allâh, the Most High, Most Great, and pray for Allâh's blessings upon His noble Prophet.

---

## *Ta'leem-ul-Imaan* (*Islaami 'Aqaa'id*)

(Teachings of the Faith, or Islamic Beliefs)

## *Tawheed* (The Oneness of Allâh)

**Q. What is meant by the word Allâh?**

A. **Allâh** is the name of the Being Who is *Waajibul-Wujood*, and Who is the embodiment of all the *Sifaat-e-Kamaaliyah*.

---

* Based upon *Taleem-ul-Islam* by Allaama Mufti Muhammad Kifaayatullah. Translation by Dr. Mahmood Qaderi. (Sh. Muhammad Ashraf, Lahore, Pakistan. 1981.)

**Q. What is meant by *Waajibul-Wujood*?**

A. *Waajibul-Wujood* is the Eternal Being whose presence is necessary and whose absence is impossible. *Waajibul-Wujood* means one who has been from all time before and will remain for ever. There is no beginning for Him nor an end. He is self-existent, since anything which comes into being or is present due to another's creation cannot be *Waajibul-Wujood*.

Thus, according to the teachings of Islam, Allâh is *Waajibul-Wujood*. He alone and no other being in the universe is *Waajibul-Wujood*.

**Q. What is meant by *Sifaat-e-Kamaaliyah*?**

A. Since Allâh is *Waajibul-Wujood*, and one who is *Waajibul-Wujood* must be perfect, the perfect qualities or attributes which are essential for *Waajibul-Wujood* are established (proved) to be in Him. These qualities are called *Sifaat-e-Kamaaliyah*.

**Q. What is the being called which has existed from all time and will remain forever?**

A. Such a being is called *Qadeem*.

**Q. What beings other than Allâh are *Qadeem*?**

A. Only Allâh and His qualities are *Qadeem* and nothing else is *Qadeem*.

**Q. When nothing except Allâh existed from all times, how did Allâh create the heaven, earth, and all other things?**

A. The whole universe was created by the order of Allâh and His power. He did not need anything to create the earth and heaven. Had He stood in need of something, how could He be *Waajibul-Wujood*? Remember: Allâh is *Waajibul-Wujood* and He never requires anything for His work, nor any help from others.

**Q. What are the *Sifaat-e-Kamaaliyah*, or the perfect qualities of Allâh?**

A. Some of them are: *Wahdat, Qidam, Wujoob-e-Wujood, Hayaat, Qudrat, 'Ilm, Iraadah, Sam'a, Basar, Kalaam, Khulq, Takween*, and so on.

**Q. What is *Sifat-e-Wahdat*?**

A. *Wahdat* means oneness. It is a quality of Allâh. That is, He is unique in His person and also in His qualities. ***Tawheed*** means believing in the oneness of Allâh and having faith in Him and accepting Him as One.

**Q. What is *Sifat-e-Qidam* and what is meant by *Wujoob-e-Wujood*?**

A. *Qidam* is to be *Qadeem*, which means to existed from all times and for all times. *Wujoob-e-Wujood* means to be *Waajibul-Wujood*.

**Q. What is meant by *Azali* and *Abadi*?**

A. That which has no beginning is called *Azali* and that which has no end and remains for ever is called *Abadi*. So, Allâh is both *Azali* and *Abadi* and that is what is meant by *Qadeem*.

**Q. What is *Hayaat*?**

A. *Hayaat* means life. That is, Allâh is alive. To be alive is one of His proven qualities.

**Q. What is *Sifat-e-Qudrat*?**

A. *Qudrat* means power. Allâh is All-Powerful and has the power of creating, maintaining and destroying the universe and then again bringing it into existence.

**Q. What is *Sifat-e-'Ilm*?**

A. *'Ilm* means to know. That is, Allâh knows everything about everything. Nothing big or small is out of His knowledge. He

knows about every particle and He knows about everything before its being and after its extinction. He hears and sees fully well, even the movement of an ant in the darkness of the night. The ideas that creep into human beings' hearts are all known to Allâh. *'Ilm-e-Ghayb* (knowledge of the Unseen) is a quality of Allâh only.

**Q. What is *Iraadah*?**

A. *Iraadah* means to do something by one's own power and will. Allâh can create anything He likes by His power, and destroy in the same way. All things in the world happen by His power and *Iraadah* (Will). Nothing in the universe is beyond His power. He is never helpless and can always do what He likes.

**Q. What is *Sifat-e-Sam'a* and *Sifat-e-Basar*?**

A. *Sam'a* means to hear and *Basar* means to see. Allâh sees and hears everything. But He has no ears nor eyes, nor any organs like other creatures. He hears the lightest sound and sees the smallest of things. Distance or nearness, darkness or light makes no difference to Him.

**Q. What is *Sifat-e-Kalaam*?**

A. *Kalaam* means speech. Speaking is Allâh's proven quality, but He requires no tongue like His creatures.

**Q. How does Allâh talk when He has no tongue?**

A. Allâh's creatures cannot talk without a tongue- they depend on organs and provisions, but Allâh does not depend upon anything. He does not need a tongue to speak. Had He stood in need, He could not have been *Waajibul-Wujood*.

**Q. What is *Sifat-e-Khalq* and *Takween*?**

A. *Khalq* means creation. *Takween* is to bring into existence. The qualities of Allâh are that He is *Khaaliq* (Creator) and *Mukawwin* (One who has the power to bring into existence) of the whole universe.

**Q. Besides these qualities, are there any more qualities of Allâh?**

A. Yes, there are many more qualities of Allâh, such as the power to deprive of life, to bring into life, to sustain, to bring honor, disgrace, *etc.* All the qualities of Allâh are *Azali*, *Abadi*, and *Qadeem*, in which no change, addition, or reduction can be made.

# Allâh's Books

**Q. It has been said previously that the Holy Qur'aan took 23 years to be revealed completely. In the Holy Qur'aan, Allâh says:**

شَهْرُ رَمَضَانَ الَّذِيٓ أُنْزِلَ فِيهِ الْقُرْاٰنُ

*The month of Ramadaan in which was revealed the Qur'aan…*[1]

**In another place, in the Holy Qur'aan, it is said:**

إِنَّآ أَنْزَلْنٰهُ فِي لَيْلَةِ الْقَدْرِ ۝١

*Lo! We revealed it on the Night of Power.*[2]

**These three statements seem to contradict each other. Which of these is correct?**

A. All these three things are correct. There were two stages of the revelation of the Holy Qur'aan.

First, the Holy Qur'aan was sent as a whole to the first Heaven from *Lawh-e-Mahfooz* (the Protected Tablet), then it was sent to our Prophet (ﷺ) in parts from time to time as the need arose. Thus, in these two *Ayaat* of the Holy Qur'aan, the first stage of revelation is the one in which the Holy Qur'aan was sent from *Lawh-e-Mahfooz* to the first Heaven. This was a

[1] Surah 2, Ayah 185.
[2] Surah 97, Ayah 1.

night in the month of Ramadaan. Revelation in 23 years refers to the second stage of revelation when the Holy Qur’aan came to the Holy Prophet (ﷺ) from the first Heaven over 23 years. Thus, all these three things are correct and they are not contradictory.

**Q. When did the revelation of the Holy Qur’aan begin and at what place did the revelation of the Holy Qur’aan commence?**

A. Near Makkah Mu’azzamah there are several mountains. In one of them called *Hira*, the Holy Prophet (ﷺ) used to go into a cave and offer prayers to Allâh. He would remain there for days.When his provision of food would finish, he would come back home and take back provisions of food for days and would go back to offer prayers to Allâh in loneliness there. It was in this cave of *Hira* that the revelation of the Holy Qur’aan began, when the Prophet (ﷺ) was 40 years old.

**Q. How did the revelation of the Holy Qur’aan begin?**

A. Once, when the Holy Prophet (ﷺ) was in this cave, Hadrat Jibra’eel (عليه السلام) appeared before him and said to him, “*Iqra*.” (This is the first word of Surah ‘Alaq, meaning “Read!”) The Holy Prophet (ﷺ) replied, “I am not a reader.” This happened three times. Then Hadrat Jibra’eel read out these lines:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنسَانَ
مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ
بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

*Read: In the name of thy Lord who created; Created man from a clot.*
*Read: And thy Lord is the Most Bounteous; Who teaches by the pen;*
*Teaches man that which he knew not.*[3]

[3] Surah 96, Ayaat 1-5.

Hearing this from Hadrat Jibra'eel (عليه السلام), the Prophet (ﷺ) also repeated it. These lines were the first to be revealed to our Holy Prophet (ﷺ).

**Q. If the revelation of the Holy Qur'aan began with these first lines of Surah 'Alaq, then was the Holy Qur'aan not revealed in the order in which we have it now?**

A. No, the present order is not according to the order of the revelation of the Qur'aan. Revelation was according to the need and occasion. But when a *surah* was revealed, the Holy Prophet (ﷺ) would instruct that it should be written before and after certain *surah*s. In the same way, when an *ayaat* or many *ayaat* were revealed, he would instruct to write them before and after certain other *ayaat*. Thus, the present order in which the Holy Qur'aan appears is not in the order as it was revealed, but set according to the instructions, wishes and orders of the Holy Prophet (ﷺ).

**Q. Did the Holy Prophet (ﷺ) maintain the order of the Holy Qur'aan and get it written however he wished, or did he give directions according to the order of Allâh?**

A. The number of *surah*s, their beginning and end, the number of *ayaat* in every *surah*, and their beginning and end- and in the same way the complete present order of the Qur'aan- was made known to Hadrat Jibra'eel by Allâh. Hadrat Jibra'eel informed the Holy Prophet (ﷺ) and through the Prophet (ﷺ), the same was made known to us.

**Q. It is more than 1400 years since the Holy Qur'aan was revealed- what is the proof that it is the same Qur'aan as was revealed to our Holy Prophet Muhammad (ﷺ)?**

A. There are many proofs that the present Qur'aan is the same Book as was revealed to our Holy Prophet (ﷺ). Here we tell some of the obvious proofs:

**First Proof**: The *Tawaatur* of the Holy Qur'aan. It has continuity since the time of the Holy Prophet (ﷺ), without a change or break. A thing which is proved by such continuity is absolute and above suspicion.

**Q. What is meant by *Mutawaatir* and *Tawaatur*?**

A. A thing which is quoted in a similar way by a large number of people, for whom common sense tells us that they all cannot tell lies, is called "*Mutawaatir*." Its constant citing in a similar way is called "*Tawaatur*." Thus, the Holy Qur'aan has been quoted so much by so many persons since the time of our Holy Prophet (ﷺ) that a man of even ordinary intelligence would say that surely all these people cannot have been telling lies.

**Second Proof**: Millions of people have been learning the Holy Qur'aan by heart since the days of the Holy Prophet (ﷺ). Even today there are hundreds of thousands of Muslim children, youth, and old men who have the whole book safe in their hearts. Such a person is called a *Haafiz*. A Book which has been safeguarded and learned by heart by so many people since its revelation should not be subject to any doubt in its being safeguarded and pure.

**Third Proof**: In the Qur'aan itself, Allâh has said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

*Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.*[4]

Thus, when Allâh Himself has taken the responsibility of safeguarding the Holy Qur'aan, it is necessarily proven that the present book is the same as was revealed to the Holy Prophet (ﷺ). Since Allâh promised to safeguard it, it is safeguarded up till today, and Allâh-willing, it will remain so until *Qiyaamat*.

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[4] Surah 15, Ayah 9.

**Fourth Proof**: It was claimed by the Holy Qur'aan, when being revealed, that nobody could equal its text and style. This is true up till today. Nobody has succeeded in presenting the match of the Holy Qur'aan as it exists to this day, nor can anyone ever match its text and style. This is an open proof that the present book is the same Book that was revealed to the Holy Prophet (ﷺ).

# *Risaalah* (Prophethood)

**The Holy Qur'aan says:**

وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ○

*...and there is not a nation but a warner has passed among them.*[5]

**At another place it is said:**

وَلِكُلِّ قَوْمٍ هَادٍ ○

*...and for every folk a guide.*[6]

**Q. These lines show that Allâh sent prophets to every country and every people. Did any prophets come to places like India and China and this land as well?**

A. It is certainly proven by these verses that to every nation was sent a guide and warner from Allâh. It is thus quite in accordance with the plan of Allâh that the prophets must have been raised in all parts of the world including India and China and other places.

[5] Surah 35, Ayah 24.
[6] Surah 13, Ayah 7.

**Q. Can we believe that the religious leaders of the Hindus, such as Krishanji and Ram Chandarji, were Allâh's prophets?**

A. We cannot believe that. Prophethood is a special rank given by Allâh to His chosen and devoted creatures. As long as it is not proven by the Shari'ah that this privilege or rank was given to a certain person by Allâh, one cannot definitely call a person a prophet. If we call any person a prophet without proof and in reality he is not a prophet, we will be answerable to Allâh for this wrong belief.

For example: If you accept a person as a Viceroy or Governor of a King, while in reality he is not that at all, then you will be guilty in the eyes of the government since you would be attributing a wrong thing by accepting him as Governor although the King has not made him so. Therefore, we can only call those pious people of the past as prophets whose prophethood is proven by the Shari'ah or they have been referred to as prophets in the Holy Qur'aan or *Hadeeth*.

About the religious leaders and guides of the Hindus, or of any other nation, we can only say this much: that if their beliefs and actions were righteous and their directions were not against heavenly directions and they did lead humanity to the path of virtue and righteousness as described by Allâh, they might have been *Nabi*s, or prophets. But to say it definitely that they were prophets is not right.

**Q. What beliefs should one have about the Holy Prophet Muhammad (صلى الله عليه وسلم)?**

A.

(1) That he was a human being and Allâh's creature.
(2) He is superior to all except Allâh.
(3) He is innocent of all sins.
(4) Allâh revealed the Holy Qur'aan to him.
(5) He was invited to the heavens by Allâh on the occassion of *Mi'raaj* and he was shown Heaven and Hell on that night.
(6) Many a miracle was performed at his hand by Allâh's favor.

(7) He worshipped and prayed to Allâh very much.
(8) His habits and morals were *par excellence*.
(9) He was given knowledge of many things pertaining to the past and future by Allâh, which he disclosed before his *ummah*.
(10) Allâh gave him greater knowledge than any other creature. But he was not *'Aalim-ul-Ghayb* (one who knows the unseen or unheard), because that is a special quality of Allâh only.
(11) No prophet will come after him and he is *Khaatim-un-Nabiy-yeen*, the last of all the prophets. Only Hadrat 'Isaa (عليه السلام) will again descend from Heaven, but even he will follow the Islamic Shari'ah.
(12) He is the prophet of all human beings and *jinn*.
(13) On Allâh's order, he will ask forgiveness for the sinners on the Day of Judgment. That is why he is called *Shaafi'-ul-Mudhnibeen*. Allâh will accept the request of our Holy Prophet (صلى الله عليه وسلم).
(14) It is necessary for the *ummah* to do what he (صلى الله عليه وسلم) has ordered and abandon what he has forbidden and also to accept and believe in their own context all his prophecies.
(15) It is necessary for all Muslims to regard and respect him, but this should be within the limits and rules of Shari'ah. To respect against these rules of Shari'ah, and then to think that it is an expression of love, is foolish.

**Q. What is meant by "innocent"?**

A. All the prophets were innocent. It means that our Holy Prophet (صلى الله عليه وسلم) committed no sins, minor or major, knowingly or unknowingly.

**Q. Was the ascent, or going up for *Mi'raaj*, done bodily or was it only a dream in sleep?**

A. The Holy Prophet (صلى الله عليه وسلم) went up for *Mi'raaj* with his body and so the ascent was bodily. Apart from this, he went several times on *Mi'raaj* in his dreams. These are called *Manaami Mi'raaj* (*Manaami* means in a dream), but the dreams of all

prophets are true and there is no doubt about them. Thus, one ascent of our Holy Prophet (ﷺ) was of body and four or five others happened in dreams.

**Q. What is meant by *Shafaa'ah*?**

A. *Shafaa'ah* is intercession or recommendation. On the Day of Judgment, the Holy Prophet (ﷺ) will plead for the sinners for their pardon to Allâh. This honor has already been reserved for our Holy Prophet (ﷺ). He will beg leave to ask for Allâh's pardon on behalf of sinners with utmost respect. When Allâh's permission will be given, our Prophet (ﷺ) will make the recommendations. Besides the Holy Prophet (ﷺ), other prophets, *Awliyaa*, and martyrs (*Shuhadaa*) can also make recommendations, but not without the permission of Allâh.

**Q. Pardon for what sorts of sins will be recommended?**

A. All sorts of sinners except those of *Kufr* (denial of Allâh and Islam) and *Shirk* (believing in other gods) will be recommended for pardon. Those who have done major sins will be in greater need of recommendation, because small sins are pardoned even in this world through prayers.

# Faith and Good Actions

**Q. What is *Imaan*?**

A. *Imaan* means believing in Allâh and in all His qualities, angels, heavenly books and prophets by heart, and to believe as true all that the Holy Prophet (ﷺ) brought from Allâh, and to proclaim this belief. This proclamation is the basis of *Imaan*, but proclamation in full is subject to conditions and disabilities also. For example, a dumb person's faith will be accepted without being expressed in spoken words.

**Q. What are the *A'maal-e-Saalihah*?**

A. Virtuous actions, or good deeds and prayers as told by Allâh and taught to His creatures by Allâh's prophets. All these are called *A'maal-e-Saalihah* or *A'maal-us-Saalihah*.

**Q. Do prayers and virtuous deeds also form the basis of *Imaan*?**

A. Yes, virtuous deeds are included in *Imaan-e-Kaamil* (complete faith). Virtuous actions make *Imaan* bright and perfect. Without these, *Imaan* is incomplete.

**Q. What is meant by *'Ibaadah*?**

A. *'Ibaadah* means worship. One who worships is called an *'Abd* and the one who is worshipped is called *Ma'bood*. The only true object of worship is Allâh, Who created us and the whole universe. We all are His creatures. He has ordered us to worship Him and it is our duty to do so.

**Q. Which of Allâh's creatures have been ordered to worship?**

A. Human beings and *Jinn* have been ordered to worship Allâh. They are called *Mukallaf* (duty-bound). Angels and other creatures of the universe are not *Mukallaf*. (They have no alternative except to obey what Allâh has created them for.)

**Q. Who are *Jinn*?**

A. *Jinn* are also Allâh's creatures, born of fire. Their bodies are so fine that we cannot see them. They can be seen only when they take the shape of a man or animal. They have been given this power by Allâh- the power to change their shape and form and become man or animal. Jinn are both male and female and have children also.

**Q. What are the ways of doing *'Ibaadah*?**

A. There are many ways of worshipping: Prayer, fasting, giving charity, going for Hajj, sacrifice of animals, *I'tikaaf* (retiring to the mosque), teaching good things to Allâh's creatures,

restraining oneself and others from bad deeds, respecting parents and teachers, building mosques, running schools, acquiring and spreading knowledge and helping those who seek knowledge, helping the poor, fighting the enemies of Allâh in the name of Allâh, feeding the hungry, providing water to the thirsty, and so on. Many other acts which are ordered by Allâh or which are praised by Him are acts of worship. All these are also called *A’maal-e-Saalihah*.

# Sin

**Q. What is *Ma’siyah*?**

A. *Ma’siyah* means disobedience. Disobeying Allâh’s orders is *Ma’siyah* or “sin.” To sin is very bad. Allâh’s anger and punishments come because of sin. Not believing in Allâh and to believe in more than one god are the greatest sins. Such persons, *kuffaar* and *mushrikeen*, will always remain in Hell. No prophet will recommend them and it has been declared by Allâh in the Qur’aan that He will never forgive the *kuffaar* and *mushrikeen*.

# *Kufr* and *Shirk*

**Q. What are *kufr* and *shirk*?**

A. Not believing in any one of the important articles of faith is *Kufr*. For example, one who does not believe in Allâh or His qualities; one who believes in two or three gods; denies the existence of angels; denies any one of Allâh’s Books; does not believe in any prophet, in Fate, in the Day of Judgment; denies any of Allâh’s absolute orders and treats any information given by the Holy Prophet (ﷺ) as false: such a person will be *kaafir*.

*Shirk* is to make somebody share in Allâh's qualities or in His person.

**Q. What is the sharing of Allâh's qualities in person?**

A. Associating someone else in Allâh's Person is to believe in two or more gods. The Christians are *mushrik* as they believe in three gods. Fire worshippers are *mushrik* as they believe in two gods. Hindus, by believing in many gods, become *mushrik*.

**Q. What is sharing in qualities?**

A. It is to attribute Allâh's qualities to someone else. This is *shirk* because Allâh's qualities are unequalled by any of His creatures- be they angels, prophets, *awliyaa*, martyrs, *imaam*, or any other devoted persons. Their qualities cannot match the qualities of Allâh.

**Q. In what ways can the Divine qualities be shared?**

A. Many. Here we shall mention some of them:

(1) *Shirk fil-Qudrat*. To attribute Allâh's quality of Power to anybody else. For example, to believe that a certain prophet or *wali* or martyr can bring about rains or cause the birth of babies or fulfil desires or give food or kill or bring anything into life or bring benefit or damage. All these things are *shirk*.

(2) *Shirk fil-'Ilm*. To attribute Allâh's power of Knowledge to others. For example, to say that a prophet or a pious man has the knowledge of the unseen, or knows about everything, of is aware of all of our affairs, or can tell what is happening far and near. All this is *Shirk fil-'Ilm*.

(3) *Shirk fis-Sam'a wal-Basar*. To attribute Allâh's power of Seeing and Hearing to others. For example, to believe that a certain prophet or a pious person could hear things far and near, or could see all of our own acts.

(4) *Shirk fil-Hukm*. To accept any other person as superior and obey him like Allâh. For example, if a pious person has told one to say certain prayers before 'Asr and one takes it

as necessary and does that and even delays the 'Asr prayer and performs it at the *makrooh* time, it will be *shirk*.

(5) *Shirk fil-'Ibaadah* is to accept any other person as worthy of worship like Allâh. For example, to do *sajdah* (prostration) or *rukuu'* (bow) before a grave or a pious person, or doing *rukuu'* likewise, or to keep fast, in the name of a prophet, *wali* or *imaam*, or to give *nadhr* (oath or vow) or to promise an offering like that, *etc.*, or to go around a house or grave like one goes around the Ka'bah (*tawaaf*): all these are *Shirk fil-'Ibaadah*.

**Q. Are there any more acts of *Shirk*?**

A. Yes, there are many acts of *shirk* which must be avoided. Some of these are: to ask about heavenly secrets from astrologers; to show hands to a palmist to know about the future; to ask others for *faal* (which is another way of trying to know the future from omens); to treat diseases like smallpox, *etc.* as contagious and infectious which can be contracted without Allâh's permission; to make *Ta'aziya*s (floats or models of tombs) and *'Alam*s (banners); to offer as sacrifice sweets, flowers, *etc.* on graves; to swear in the name of someone other than Allâh; to put pictures and pay respects to them; to call any pious person one's rescuer or savior; to grow hair in the name of a *wali*; or to turn *faqeer* (beggars) in Muharram in the name of an *imaam*.

# *Bid'ah*

**Q. Which sin is the greatest after *shirk* and *kufr*?**

A. *Bid'ah* (innovation) comes after these two. *Bid'ah* is a thing which has no basis in Shari'ah. A thing which is not proved from the Holy Qur'aan and Hadeeth, in practice at the time of the Holy Prophet (ﷺ), his Companions, and those who came after them, but is now considered as a religious duty.

*Bid'ah* is very bad. The Holy Prophet (ﷺ) has condemned one who indulges in *bid'ah* and called him a destroyer of the religion. The Holy Prophet (ﷺ) has said that every *bid'ah* leads to Hell and makes others go astray.

**Q. Give some examples of *Bid'ah*.**

A. People have introduced thousands of *bid'aat*. Some of them are: to build graves of hard bricks; to hold celebrations (at graves); to build domes on graves; to light candles or lamps at the graves; to spread sheets and covers on graves; to gather for a feast after a death in a house; to wear garlands in marriage; or to make such additions in the *mustahab* actions which are not based on Shari'ah.

# Other Sins

**Q. What are the other sinful things besides *shirk*, *kufr*, and *bid'ah*?**

A. There are many more sins other than *kufr*, *shirk*, and *bid'ah*. For example: telling lies, not saying prayers, not keeping fasts, not giving *Zakaat*, not going on *Hajj* while one can afford it and has property and health, drinking wine, stealing, slander, speaking ill of someone in his or her absence, giving false witness, molesting others, deceiving, disobeying teachers and parents, hanging pictures in one's house, betraying trusts, treating others with contempt, gambling, abusing, watching dances, giving and taking interest and usury, shaving the beard, wearing pants below the ankles, extravagance, going to dramas and plays- are all sinful acts. There are still many other forms of sins, you will read about them at later stages.

**Q. Does a Muslim who commits sins remain a Muslim?**

A. One whose sin is *kufr* and *shirk* does not remain a Muslim. He becomes *Kaafir* and *Mushrik*. One who commits *bid'ah* remains a Muslim but with an incomplete and imperfect faith.

Such a person is called a *Mutabaddi'* or *Bid'ati*. One who commits other big sins, although he remains a Muslim, he will have a deficient and imperfect faith, and is called a *Faasiq*.

**Q. If someone commits a sin, how can he save himself from punishment?**

A. Allâh forgives if one asks His pardon. This is called *Tawbah*. It means repentance. When one repents and makes a vow not to commit the sin again, his *tawbah* may be accepted by Allâh. He should request Allâh with much humility to be pardoned and should make a vow not to repeat the sin again. Just saying it in one's heart does not complete the *tawbah*.

**Q. Does repentance and asking forgiveness bring pardon for all sorts of sins?**

A. All sins which do not relate to any other person and are such that Allâh will punish because of disobedience can be pardoned. Even *kufr* and *shirk* can be pardoned by truly asking for forgiveness. But sins in which the creatures of Allâh are concerned – for instance, making wrong use of an orphan's property, making false charges against someone or doing cruelty – these cannot be pardoned by merely asking Allâh's forgiveness. For this, the person concerned should be asked for pardon. First pay him his dues and ask his forgiveness, then expect Allâh's pardon. These sins are infringement and violation of *Huqooq-ul-'Ibaad* (peoples' rights) and they will not be pardoned by Allâh alone.

**Q. When is the request for forgiveness not granted?**

A. The only time when forgiveness will not be granted is when a person is breathing his last and is about to die, he sees the angels of punishment and then asks for forgiveness. But before that, the request may always be accepted.

**Q. If a sinful person dies without asking for *tawbah*, will he go to Paradise?**

A. Except for a *kaafir* and *mushrik*, all will go to Paradise after receiving punishment for their sins. If they have violated other people's rights, their rewards for good deeds will be taken from them and will be given to those whom they did wrong as compensation for their suffering. It is also possible that Allâh grants pardon and does not punish for all sins, except *kufr* and *shirk*, with or without intercession.

**Q. What are the ways in which near relatives or friends can do good to the dead?**

A. Such benefits can come to the dead by extra worship to Allâh, or through righteous use of money. For example, if a person reads the Holy Qur'aan, *Darood Shareef*, or gives away charity in the name of Allâh, or gives food to the hungry, he gets reward from Allâh. But Allâh has given the choice to pass on these rewards to another person. To obtain the rewards from Allâh, no time is fixed. No event or day must be given a particular shape, significance, or look for this purpose. Anything which is at hand can be given to a deserving person at any time and the rewards for such a deed can be passed on to the soul of a dead person. It is condemned to observe formalities or give feasts, sometimes beyond one's means, by taking loans, just for the sake of making show or for maintaining custom and family traditions.

# *Ta'leemul-Arkaan* or Islamic *A'maal*

(Islamic Actions)

## Rules About *Qiraa'ah*

(Recitation in prayer)

**Q. Is it *waajib* to recite *qiraa'ah* aloud in Fajr, Maghrib and 'Isha prayers even if one is saying them alone?**

A. It is not *waajib* to read *qiraa'ah* loudly in these prayers in such case, but it is certainly better.

**Q. What is the ruling if these prayers are said *qadaa* (makeup for missed prayers)?**

A. The *imaam* should read them in a loud voice. For the *munfarid* there is a choice to say the *qadaa* aloud or in a low voice.

**Q. How much *qiraa'ah* is *sunnah* in the *fard* prayers?**

A. While on a journey, there is a choice to recite any small or big *surah*[7] after *Surah Faatihah*. For one who is in residence (that is, not on a journey), there is a quantity of *masnoon*[8] *qiraa'ah*.

**Q. What is the *masnoon qiraa'ah* in prayers when one is in residence?**

A. It is *sunnah* to recite *Tawaal-e-mufassal* in Fajr and Zuhr prayers, *Qasaar-e- mufassal* in Maghrib prayers, and *Awsaat-e- mufassal* in 'Asr and 'Isha prayers.

**Q. What are *Tawaal-e-mufassal*, *Qasaar-e- mufassal*, and *Awsaat-e- mufassal*?**

A. The *surah*s of the Holy Qur'aan from *al-Hujuraat* (49) to *al-Burooj* (85) are called *Tawaal-e-mufassal*. The *Awsaat-e-mufassal* includes *surah*s from *at-Taariq* (86) to *al-Bayyinah*

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[7] Although commonly spelled "*surah*" in English, it is pronounced "*soo-rah*".

[8] "*Masnoon*" = established in the *Sunnah*.

(98). The *surah*s from *az-Zilzaal* (99) to the end of the Holy Qur'aan are in the *Qasaar-e- mufassal*.

**Q. Is this *qiraa'ah* the *sunnah* for the *imaam* only or for the *munfarid* as well?**

A. It is *sunnah* for both the *imaam* and the *munfarid*.

**Q. What if one leaves this *sunnah qiraa'ah* while in residence?**

A. It is allowed.

**Q. Is a particular *surah* fixed for a particular prayer in such a way that *qiraa'ah* of any other *surah* is not permitted?**

A. No. No *surah* is fixed in this way. The Shari'ah gives permission to recite whatever *surah* one likes. Fixing certain *surah*s for some particular prayers by someone is against the Shari'ah.

**Q. Recitation of what *surah*s is *masnoon* in the *sunnah* prayers of Fajr?**

A. In the first *rak'ah* of *sunnah* the Holy Prophet (ﷺ) used to recite *Surah al-Kaafiroon* - قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ۝١ (109), and *Surah Tawheed* - قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١ (or *Ikhlaas* – 112) in the second *rak'ah*.

**Q. Recitation of what *surah* is *sunnah* in Witr?**

A. Reading in the first *rak'ah* of *Surah al-A'laa* - سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١ (87), *al-Kaafiroon* in the second *rak'ah*, and *Surah at-Tawheed* in the third *rak'ah* have been attributed to the Holy Prophet (ﷺ).

# Description of *Jamaa'at* and *Imaamat*

**Q. What is *Imaamat*?**

A. *Imaamat* means to be at the head of something. One who leads the prayers with all others following him is called the "*Imaam*".

**Q. What is *Jamaa'at*?**

A. *Jamaa'at* is the saying of prayers by many persons together in which the leader is the *imaam* and the others who follow him are called *muqtadi*.

**Q. Is *Jamaa'at* a *fard*, *waajib*, or *sunnah*?**

A. *Jamaa'ah* is *Sunnah Mu'akkadah* (for men). It is very much emphasized. Some of the *'ulamaa* even consider it *fard* and some *waajib*. There is no doubt that *Jamaa'ah* is most beneficial.

**Q. What are the benefits of performing prayers in *Jamaa'at*?**

A. First of all, one gets 27 times more blessings for only one prayer when it is offered in *jamaa'at* at a mosque. Muslims meet five times a day and this creates mutual love and unity. People develop love for worship and prayers, taking the example of others. One who says prayers in *jamaa'at* puts his heart into *namaaz*. The prayers of the sinful become more acceptable by joining the praying with other pious and devoted persons. The ignorant can easily learn about the rules of Shari'ah from the learned. It gives the opportunity to know better about the poor and needy people of the community. It also enhances the dignity of the prayers. There are many other benefits also.

**Q. Who are not required to attend the *Jamaa'at*?**

A. Women, children, sick persons, those nursing the sick, the lame, the maimed, very old people and the blind are not bound to attend the *jamaa'at*.

**Q. What are the excuses which permit healthy persons not to attend *Jamaa'at*?**

A. Heavy rains, dirty and muddy roads, extremely cold weather, a stormy night, travel when the time for departure of the train or ship is near, the need to urinate or pass stool, and also when one is very hungry and food is served. All these excuses remove the emphasis of attendance in *jamaa'at*.

**Q. In which prayers *Jamaa'at* is *sunnah mu'akkadah*?**

A. It is *sunnah mu'akkadah* in all *fard* prayers. For *Taraaweeh* of Ramadaan it is *sunnah kifaayah*. *Jamaa'at* for the *Witr* prayer in Ramadaan is *mustahab*.

**Q. What is the least number for *Jamaa'at*?**

A. Two people- one to be the *imaam* and the other *muqtadi*. The *muqtadi* should stand to the right of the *imaam*. The *imaam* should stand ahead in front of the row when there are two or more *muqtadi*s.

**Q. In what manner should people stand for *Jamaa'at*?**

A. People should stand close to each other and in a straight row. There should be no space left in between. Small children should stand in the back row. It is *makrooh* to include children in the men's row. The women's row should come behind the children.

**Q. If the *imaam*'s prayer becomes *faasid* (invalid), will the prayers of the *muqtadi*s be all right?**

A. When the *imaam*'s prayer becomes *faasid*, the prayers of the *muqtadi*s also suffer the same result. It is necessary for the *muqtadi*s to repeat the prayers.

**Q. Who deserves to be the *imaam*?**

A. In order: first an *'aalim*, or a man who knows the rules of prayers best and is also a man of good deeds; then a person who can recite the Holy Qur'aan nicely; then a pious person;

then the oldest person; then the noblest and kindest; then the most dignified and best-looking; and last of all, the man of a high family.

**Q. If there is a fixed *imaam* in a mosque and a better man turns up at the time of *jamaa'at*, who deserves to be the *imaam*?**

A. The already in-charge *imaam* will deserve the honor.

**Q. Saying prayers behind what sort of people is *makrooh*?**

A. Those indulging in *bid'ah*, a *faasiq*, an ignorant person, a slave, blind person, one who is not very careful in observing the rules of Shari'ah, an illiterate and bastard. To perform prayers behind these persons is *makrooh*. But if the slave is a man of knowledge; and if the blind person is careful in the observance of Shari'ah and has good knowledge or recites the Qur'aan Shareef nicely; and if a bastard is an *'aalim* (scholar) and good-natured – when a better person is not available we can say prayers behind any of them without any hesitation.

**Q. Behind whom is prayer not acceptable at all?**

A. The prayer is not accepted if it is offered following a mad or drunken person, or a *kaafir* or *mushrik*.

Saying prayers by a major (adult) person behind a minor (child) person is not acceptable. Also, men's prayers said behind a woman are also not acceptable.

The prayers of one who has done *wuduu'* or taken bath properly is not accepted if he says it behind a person who has not done the same (for example, has done *tayammum*).

The prayers of one whose *satar* (private parts) is covered is not accepted if said behind one who has *satar* uncovered. One who is able to do *rukuu'* and *sajdah* cannot say prayers behind one doing these things by gestures.

One who is saying *fard* prayers cannot say prayers behind one who is saying *nafl*. In the same way, one cannot say *fard* for Zuhr behind one who is saying the *fard* for ‘Asr.

**Q. Is *Taraaweeh* allowed if said behind a minor boy?**

A. It is not allowed. If a boy is 15 years old, even though without any outward signs of majority, both *Taraaweeh* and *fard* are allowed behind him.

# *Mufsidaat-e-Namaaz*

**Q. What are the *Mufsidaat* of *salaah*?**

A. *Mufsidaat-e-salaah* are the factors which break the prayer (make it *faasid*), and make it necessary to be repeated.

**Q. What are these *mufsidaat*?**

A. They are:

(1) To talk in prayer, knowingly or unknowingly, a few words or many.
(2) To greet a person by “*as-salaamu ‘alaykum*” or by any other word of salutation and greeting while saying prayers.
(3) To reply to greetings or saying “*yarhamukallaah*” to one who sneezes. Also saying “*aameen*” to a *du’aa* not connected with one’s own prayer.
(4) To say “*innaa lillaahi wa innaa ilayhi raaji’oon*” on some sad news, or “*alhamdulillaah*” or “*subhaanallaah*” on hearing some good or strange news.
(5) To make noise or say, “Oh,” due to pain or something else.
(6) Reminding and prompting a person other than his own *imaam* in his *qiraa’ah* (recitation).
(7) To recite the Qur’aan while looking at the text.
(8) Making some great mistake in the recitation of the Holy Qur’aan.
(9) Doing so much of an action that it gives the impression to onlookers that one is doing something other than saying prayers. This is called *‘Amal katheer*.

(10) Eating or drinking, knowingly or unknowingly.
(11) To walk to the extent of the distance between two rows of *jamaa'ah*.
(12) To turn the chest away from the Qiblah without any reasonable excuse.
(13) Doing *sajdah* at an impure (dirty) place.
(14) Delay in covering the private parts of the body to the extent of doing one *rukuu'* if they become uncovered for some reason.
(15) Requesting Allaah for such a thing in *du'aa* as is generally asked from human beings. For example, to say "Oh Allaah! Give me $100 today!"
(16) Utterances of pain or trouble.
(17) The laughter of an adult (mature) person.
(18) To move ahead of the *imaam* during the prayer.

# *Makroohaat-e-Namaaz*

**Q. How many things are *makrooh* (detested) in prayers?**

A. Some of the *makroohaat* in *salaah* are:

(1) *Sadal*, or hanging of cloth. For example, one leaves ends of a sheet hanging loosely after placing it on the head, or putting a gown on the shoulders instead of wearing it properly.
(2) To sweep with the hands to prevent the soiling of clothes.
(3) Playing with the clothes or with parts of the body.
(4) Saying prayers in clothes in which people do not ordinarily like to go out in.
(5) Saying prayers while having a coin or something else in the mouth. If this prevents one from *qiraa'ah* then the prayer will become *faasid* (invalid).
(6) Saying prayers bare-headed (for men), due to laziness or carelessness.
(7) Saying prayers when one needs to use the bathroom.
(8) Gathering the hair on the head and making a pig-tail of it.
(9) To remove the pebbles, but this can be done one time if it causes inconvenience in *sajdah*.

(10) To crack one's fingers or put the fingers into the fingers of the other hand.
(11) To put the hands over the waist or back hips.
(12) Turning the face away from the Qiblah and looking here and there.
(13) Sitting like a dog by putting things near the belly and the knees touching the chest while the hands are on the ground (for men).
(14) It is *makrooh* for men to lay both the arms and the wrists on the ground in *sajdah*.
(15) Saying prayers while another person sits in front facing one.
(16) Replying to greetings with the motion of the head or hand.
(17) Sitting cross-legged without an excuse.
(18) Yawning knowingly and not trying to stop it as much as possible.
(19) Closing the eyes; but if it is done to put one's heart into the prayer it is allowed.
(20) The *imaam*'s standing under the *mihraab* (arch); but it will not matter if his feet are outside it.
(21) Standing of the *imaam* by himself only at a height of one handspan; but it is not *makrooh* if a few *muqtadi*s are also standing with him at that level.
(22) Standing alone behind a row when there is still a vacant place in the front row.
(23) Saying prayers in clothes with pictures of living things on them.
(24) Saying prayers at a place where there is a picture above or on the right or left side of the *musalli* (*namaazi*), or on the place where one does *sajdah*.
(25) To count the *aayaat*, *surah*s, or *tasbeeh*s on the fingers.
(26) Saying prayers with sheet or clothes wrapped on the body in such a way that it makes it difficult to free the hands quickly.
(27) To yawn and stretch the arms to remove laziness.
(28) Doing *sajdah* on the rolls of the turban.
(29) Doing something against the Sunnah in the prayer.

# *Witr* Prayer

**Q. Are *Witr* prayers *waajib* or *sunnah*?**

A. *Witr* is *waajib*. It is emphasized as much as *fard* prayers. If one misses it, one must say its *qadaa* (makeup) afterwards. It is most sinful to leave it without an excuse or knowingly.

**Q. How many *rak'aat* are there in Witr prayer?**

A. Three *rak'aat*. After two *rak'aat*, sit in *qa'dah* and stand up after reciting *at-tahiyyaat*. Then again sit in *qa'dah* (after the third *rak'ah*) and turn for *salaam* after *at-tahiyyaat*, *darood shareef* and *du'aa*.

**Q. What is the difference between Witr and other prayers?**

A. In Witr prayers *Du'aa-e-Qunoot* is said in the third *rak'ah*. The order is like this: After *Surah Faatihah* and another *surah* in the third *rak'ah*, say *Allaahu akbar*, raising the hands up to the ears and folding them again. Then read *Du'aa-e-Qunoot*, and after that perform *rukuu'* and complete the prayer as usual.

**Q. Should *du'aa-e-qunoot* be said in a loud or low tone?**

A. Whether the *imaam*, *munfarid*, or *muqtadi*, one should recite *du'aa-e-qunoot* in a low voice.

**Q. What if one has not learnt *du'aa-e-qunoot* by heart?**

A. One may say any other *du'aa*, for example,

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ

حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

Our Lord! Grant us the good of this world and the good of the Hereafter and save us from the torment of the hell-fire.[9]

[9] *Surah* 2, *Ayaah* 201.

**Q. If the *muqtadi* has not completed the *du'aa-e-qunoot* and the *imaam* goes into *rukuu'*, what should the *muqtadi* do?**

A. He should leave it and go into *rukuu'* with the *imaam*.

# *Sunnah* and *Nafl* Prayers

**Q. How many prayers are *Sunnat-ul-Mu'akkadah*?**

A. Two *rak'aat* before Fajr's *fard*; four *rak'aat* with one *salaam* before *fard* of Jumu'ah (Friday) and Zuhr prayers; two *rak'aat* after the *fard* of Zuhr; four *rak'aat* with one *salaam* after Jumu'ah prayers; two *rak'aat* after *fard* of Maghrib prayers; two *rak'aat* after 'Ishaa's *fard*; and twenty *rak'aat* of Taraaweeh in the month of Ramadaan are *Sunnat-ul-Mu'akkadah*.

**Q. How many prayers are *Sunnat Ghayr Mu'akkadah*?**

A. Four *rak'aat* before 'Asr; two *rak'aat* after 'Ishaa's *sunnat mu'akkadah*; six *rak'aat* after Maghrib's *sunnat mu'akkadah*; two *rak'aat* after Jumu'ah's *sunnat mu'akkadah*; two *rak'aat* of *Tahiyyat-ul-Wuduu'*; two *rak'aat* of *Tahiyyat-ul-Masjid*; four or eight *rak'aat* of *Chaasht* (*Duhaa*) prayers; two *rak'aat* after Witr; four, six or eight *rak'aat* of *Tahajjud* prayers; *Salaat-ut-Tasbeeh*; *Salaat-ul-Istikhaarah*; *Salaat-ut-Tawbah*; *Salaat-ul-Haajah*; *etc*.- all these prayers are *Sunnat Ghayr Mu'akkadah*.

**Q. Where is it better to say *sunnah* prayers – at home or in the mosque?**

A. It is better to say all *sunnah* and *nawaafil* at home, except some like Taraaweeh, Tahiyyat-ul-Masjid, and prayers of solar eclipse.

**Q. At what time is it *makrooh* to say *nafl* prayers?**

A. After *subh-e-saadiq* and before the two *rak'aat* of *fard* of Fajr it is *makrooh* to say *nafl*: only two *rak'aat* of *sunnah* should be said before then.

After the *fard* of Fajr prayers until sunrise *nafl* are *makrooh*.

After the *fard* of 'Asr until the time of the fading of the sun all *nafl* are *makrooh*.

On all these three occasions, *qadaa* (makeup) for *fard* and *waajib* prayers, prayers for the dead, and *sajdah tilaawah* are allowed.

But from the time the sun rises until it is a spear-length high, all prayers are *makrooh*. It is also *makrooh* to say any prayers exactly at midday, and from the time the sun begins fading until it sets. But if 'Asr prayers of that day have not been said by then, it is allowed to say them even if the sun has faded or is setting down.

*Sunnah* and *nafl* prayers are *makrooh* at the time of the *khutbah*.

**Q. What is meant by the changing of color, or the fading, of the sun?**

A. When the sun's glow becomes red and one can fix one's eyes upon it without difficulty, it means the sun is fading.

# *Taraaweeh* Prayers

**Q. Is Taraaweeh prayer *sunnah* or *nafl*?**

A. It is *sunnat mu'akkadah* for men and women both and to say it in *jamaa'ah* is *sunnat kifaayah*. That is, if a person says Taraaweeh at his home, while Taraaweeh prayers are said in the neighboring mosque, the person who says it alone will not be sinful. But if all the Muslims of the neighboring vicinity offer it alone in their homes, all of them will be sinful (for not holding congregation).

**Q. What is the time of Taraaweeh prayers?**

A. The time for Taraaweeh begins after ‘Ishaa prayer and lasts until before Fajr prayer. It can be said before and after the Witr also (preferably before). If one fails to complete one’s Taraaweeh along with the *imaam*, he can join the Witr prayer in *jamaa’ah* and complete the Taraaweeh after the Witr.

**Q. How many *rak’aat* are there in Taraaweeh? Please explain in detail.**

A. Twenty (20) *rak’aat* with ten (10) *salaam* are *masnoon*. That is, one should have *niyyah* for two *rak’aat* of Taraaweeh each time. And after every four *rak’aat* of Taraaweeh it is *mustahab* to sit a while and take a rest.

**Q. Should one recite something or remain silent while one is sitting?**

A. It is open to choice. One may remain silent or recite Qur’aan Shareef or the *tasbeeh* of Taraaweeh in a low voice, or say *nafl* prayers separately.

**Q. How is it to complete the Holy Qur’aan in the *qiraa’ah* of Taraaweeh prayers?**

A. It is *sunnah* to complete the Holy Qur’aan once in the whole month. It is even better (*afdal*) to do it twice; thrice is even better. But the blessings of completing the Holy Qur’aan twice or thrice depend on the fact that this much recitation does not cause inconvenience to the *musalli*s. In completing it once, however, inconvenience of the worshippers is of no consideration (in that it should be done).

**Q. Can we say Taraaweeh sitting?**

A. It is *makrooh* to say Taraaweeh sitting if one has the strength of *qiyaam* (standing up) and can say them standing.

**Q. While saying Taraaweeh some people do not join the prayers from the beginning but at a time when the *imaam* prepares to go into *rukuu'*- what sort of practice is this?**

A. To do so is *makrooh*. One should join at the beginning.

**Q. If one does not get the *jamaa'ah* for the *fard* of 'Ishaa, is it allowed for him to say the *fard* alone and then join the *jamaa'ah* for Taraaweeh?**

A. It is allowed.

# *Qadaa* (Make-up) Prayers

**Q. What is *Adaa* and *Qadaa*?**

A. *Adaa* is to say prayers at the time fixed for them. *Qadaa* is saying *fard* or *waajib* prayers after the time for them has passed. For example, *Zuhr* prayers said at the time of *Zuhr* will be called *Adaa*; if said after the *Zuhr* time, they will be *Qadaa*.

**Q. *Qadaa* of what prayers is *waajib*?**

A. *Qadaa* of *fard* is *fard*; of *waajib* is *waajib*; and of *sunnah* is *sunnah*.

**Q. What sort of practice is it to miss and to not say *fard* or *waajib* at the time fixed for it?**

A. It is very sinful to intentionally not say the *fard*, *waajib*, or *sunnah mu'akkadah* prayers at the fixed time without any strong reason. The sin of not saying *fard* at the correct time is extremely great. Then comes the sin for missing *sunnah*. It is not, however, sinful if the time of prayers passed unknowingly- that is, if one is asleep or even just forgot to say the prayers.

**Q. When should one say the *Qadaa* for *fard* or *waajib*?**

A. When one remembers or when one wakes up. It is a sin to delay. If one wakes up or remembers at a *makrooh* time (of prayer), then let the *makrooh* time pass and then say the *Qadaa*.

**Q. How to do *niyyah* for *Qadaa*?**

A. This should be done in this way: "It is my intention to say the *Qadaa* of such-and-such day's Fajr or Zuhr *fard*." Merely intending to say *Qadaa* of Zuhr (or whatever it is) prayer, without making it definite, is not enough.

**Q. What to intend if there are plenty of missed prayers due and one does not remember the days? For example, one has not said any prayers for one or two months and he remembers only that some Fajr or Zuhr prayers are *Qadaa*, yet he does not remember the month in which the prayers were missed.**

A. In such a case, to say *Qadaa* of Fajr prayers, he should will, "I am going to say the *Qadaa* of the first or second or the last Fajr prayers from the dues of all the Fajr prayers from me." *Niyyah* for all *Qadaa* prayers should be like this.

**Q. Where is it better to say *Qadaa* prayers, in a mosque or at home?**

A. When one has to say his *Qadaa* prayers, it is better to say them at home. They can also be said in a mosque. But he should not tell others that he has said *Qadaa* prayers. It is *makrooh* to talk to others about one's *Qadaa* prayers.

**Q. What are those *sunnah*s whose *Qadaa* is also *sunnah*?**

A. If the *sunnah*s of Fajr along with the *fard* are *Qadaa*, they should be said as *Qadaa* along with the *fard*, but before the sun crosses the meridian (*zawaal*). If said after *zawaal*, only the *Qadaa* of the *fard* will be said. If only the *sunnah*s are *Qadaa*, there is no need to say them. It is *makrooh* to say them after the *fard* of Fajr but before the sunrise. If they are said

after sunrise, then it is not *makrooh* but they will be treated as *nafl*, not as *sunnah*.

**Q. What is the order for the four Z̲uhr *sunnahs* if they are not said before the *fard̲*?**

A. The *sunnah* of Z̲uhr or Jumu'ah prayers, if not said before the *fard̲*, can be said after it, either before the two *sunnah* following the *fard̲* or after them. Both of these ways are allowed. But it is better to say them after the two *sunnah*.

# *Mudrik, Masbooq* and *Laah̲iq*

**Q. Who is called a *mudrik*?**

A. One who says full prayers from the first *rak'ah* to the last behind the *imaam* is called a *mudrik*.

**Q. Who is a *masbooq*?**

A. *Masbooq* is one who has missed one or more *rak'aat* before he joined the *jamaa'at* behind the *imaam*.

**Q. Who is called *laah̲iq*?**

A. *Laah̲iq* is one who joined the *jamaa'at* in the beginning, and later on missed one or more *rak'aat*. For instance, one fell asleep and slept so long that during this time the *imaam* completed one or two more *rak'aat*.

**Q. When and how should a *masbooq* say his missed *rak'aat*?**

A. He should continue to say the prayers with the *imaam* till the end. When the *imaam* turns for *salaam*, the *masbooq* should not do so but stand up and complete the missed *rak'aat*. This should be done in a way as if he had begun the prayers afresh. For example, if you miss only one *rak'ah*, stand up after the *imaam* turns for *salaam* and first read *thanaa*, *ta'awwudh*, and *bismillaah*, and recite *Surah Faatihah* and another *surah*. Then sit in *qa'dah* as usual. After completing one *rak'ah*, turn

for *salaam*. This method is to be followed for every missed *rak'ah* of prayers.

And when you miss two *rak'aat* in Zuhr, 'Asr, 'Ishaa, or Fajr prayers, say *thanaa*, *ta'awwudh*, and *tasmiyah* and recite *Faatihah* and any other *surah* in the first *rak'ah*. In the second *rak'ah*, after *Faatihah* and another *surah*, perform *rukuu'*, *sajdah*, and *qa'dah* and turn for *salaam*.

If you got only one *rak'ah* in Zuhr, 'Asr, or 'Ishaa with the *imaam*, then perform your three *rak'aat* in this way: Say the first *rak'ah* with *Faatihah* and another *surah* and then do *qa'dah*. Then say the other *rak'ah* with *Faatihah* and any other *surah* and finish one more *rak'ah* with the recitation of only *Faatihah*. Then sit in *qa'dah* and turn for *salaam*.

If you get only one *rak'ah* in Maghrib with the *imaam*, then say one *rak'ah* with *Faatihah* and a *surah* and do *qa'dah* and then again say the second *rak'ah* with *Faatihah* and a *surah* and after performing *qa'dah*, turn for *salaam*.

So, if you get only one *rak'ah* with the *imaam* then do *qa'dah* after one more *rak'ah*, no matter what prayer it is.

**Q. What should the *masbooq* do if he stands up as the *imaam* turns for *salaam* but the *imaam* does *Sajdah Sahw* (discussed next)?**

A. He should return and join in *sajdah sahw* with the *imaam*.

**Q. What is the order if the *masbooq* forgets and turns for *salaam* with the *imaam*?**

A. If he does so with the *imaam* or even before, then no *sajdah sahw* is *waajib* on him and he should complete his prayer. But if he turns for *salaam* after the *imaam* has done so, it is *waajib* for him to do *sajdah sahw* at the end of completing his prayer.

**Q. What and how should the *laahiq* complete his missed *rak'aat*?**

A. If the *laahiq* misses any *rak'aat* due to certain reason, for example, sleep, he should say the *rak'aat* he missed separately, when he wakes up, in the way as he is still saying his prayers behind the *imaam*. That is, he should not read *qiraa'ah*. After completing the missed *rak'aat* he should join the *imaam* and complete the remaining prayer. But if the *imaam* has finished his prayers, then he should complete his remaining *rak'aat* separately as if he was saying his prayers behind the *imaam*. During this time, if he commits any mistake unknowingly, he should not do *sajdah sahw*, because he is still a *muqtadi* and no *sajdah sahw* is done by a *muqtadi* alone for any mistake.

# *Sajdah Sahw*

**Q. What is *Sajdah Sahw*?**

A. *Sahw* means forgetting. Sometimes due to forgetfulness there is some addition or deletion which causes a deficiency in the prayer and to make up for the deficiency two *sajdah*s are done in the last *qa'dah*. This is called *sajdah sahw*.

**Q. How is *Sajdah Sahw* done?**

A. In the last *qa'dah* after *tashahhud* turn for *salaam* on the right, then say *takbeer* and do two *sajdah*s. Say *tasbeeh* three times in each *sajdah*. After the first *sajdah* raise the head saying *takbeer*. Sit up straight and then do the second *sajdah*. After saying *takbeer* and sitting up straight again, say *at-tahiyyaat* (*tashahhud*), *darood shareef* and *du'aa* and then turn for both the *salaam*.

**Q. How is it if one also says *darood shareef* and *du'aa* after *tashahhud*, before the *salaam* for *sajdah sahw*?**

A. Some *'ulamaa* (scholars) consider as a precaution that one should say *tashahhud*, *darood* and *du'aa* all before *sajdah sahw* and then read all the three again after it. Thus, it is better to say them but there is no harm even if it is not done.

**Q. Is *Sajdah Sahw waajib* in all prayers or only in *far<u>d</u>* prayers?**

A. The ruling is the same for all the prayers.

**Q. What if one does not turn for *salaam* even to one side before doing the *sajdah sahw*?**

A. To do so is *makrooh tanzeehi*.

**Q. What is the ruling if *Sajdah Sahw* is done after turning for both the *salaams*?**

A. According to one narration it is allowed. But the more certain way is to turn for *salaam* only to one side. If one has turned to both sides then one should not do *sajdah sahw* but repeat the prayer.

**Q. What makes *Sajdah Sahw waajib*?**

A. If any *waajib* of the prayer is delayed or missed, or there is delay in a *far<u>d</u>*, or wrong priority was given to any *far<u>d</u>* or a *far<u>d</u>* was repeated (like doing *rukuu'* twice), or by changing the manner of any *waajib*, *sajdah sahw* becomes *waajib* (necessary).

**Q. What if these things which make *Sajdah Sahw waajib* are done knowingly?**

A. If done knowingly, *sajdah sahw* will not remove the deficiency. It will be *waajib* to repeat the prayer.

**Q. If a number of things, each of which causes *sajdah sahw* to become *waajib*, occur in a single *salaah*, then how many times should *sajdah sahw* be done?**

A. Only once. The two *sajdah*s of *sahw* are enough (for all such deficiencies).

**Q. What changes in *qiraa'ah* cause *sajdah sahw* to become *waajib*?**

A. *Sajdah sahw* is *waajib* (1) if *Surah Faatihah* is left out in the first or second, or both the *rak'aat* of a *fard* prayer, or in one or more *rak'aat* of *waajib*, *sunnah* or *nafl* prayer. (2) By reciting all over again the *Surah Faatihah* or a large part of it in these *rak'aat*. (3) To read a *surah* before *Surah Faatihah*. (4) By not reciting a *surah* with *Surah Faatihah* in all the *rak'aat* of every *fard, waajib, sunnah*, or *nafl*, except the third and fourth *rak'aat* of *fard* prayer, on the condition that all these things mentioned have been done unintentionally.

**Q. If one forgets to do *ta'deel* of *arkaan*, will *sajdah sahw* be *waajib* or not?**

A. *Sajdah* will be *waajib*.

**Q. What if the first *qa'dah* is forgotten?**

A. If one is going to stand up but is almost in a sitting posture, then he should sit down and needs no *sajdah sahw*. If one has almost risen, he should leave the *qa'dah* and stand up. He should then do *sajdah sahw* in *qa'dah akheerah*. This will complete the prayer.

**Q. What other things make *Sajdah Sahw waajib*?**

A. (1) Doing *rukuu'* twice in one *rak'ah*. (2) Doing three *sajdah*s. (3) Leaving out *tashahhud* in the first or the last *qa'dah*. (4) To recite *darood shareef* after *tashahhud* in the first *qa'dah* up to or beyond "*Allaahumma salli 'alaa muhammadin*," or by sitting silent up to this point. (5) If the *imaam* says the prayers in a low voice when it should be said aloud. (6) If the *imaam*

says the prayers aloud when it should be in a low voice. *Sajdah sahw* becomes *waajib* on the condition that any of these have happened unintentionally.

**Q. What if the *muqtadi* commits a *sahw* in his prayers behind the *imaam*?**

A. *Sajdah sahw* is not *waajib* on a *muqtadi* for his *sahw* (forgetfulness).

**Q. What if a *masbooq* commits a *sahw* in completing his remaining prayer?**

A. It is *waajib* on him to do *sajdah sahw* in the last *qa'dah* of his prayer.

# *Sajdah Tilaawah*

**Q. What is *Sajdah Tilaawah*?**

A. *Tilaawah* means recitation. There are certain points in the Noble Qur'aan the reading or hearing of which necessitates *sajdah*. This *sajdah* is called *Sajdah Tilaawah*.

**Q. How many points are there, the hearing or reading of which makes a *sajdah waajib*?**

A. There are fourteen points in the whole of the Holy Qur'aan. They are also called the *Fourteen Sajdahs*.

**Q. If one reads an *aayah* of *sajdah* outside of prayer when and how should he do the *sajdah*?**

A. It is better to do *sajdah* when the *aayah* of *sajdah* is read or heard, but it is not a sin if one does not do it at that time. Yet, much delay is *makrooh*.

The preferred way of doing *sajdah* outside of prayer is to stand up and then, saying *takbeer*, go into *sajdah*. Then stand up again, saying *takbeer* again. *Sajdah* will be complete even

if one goes to *sajdah* while sitting and stands up after performing *sajdah*.

**Q. What are the conditions of *Sajdah Tilaawah*?**

A. The conditions of *sajdah tilaawah* are the same as those of *salaah*:

- (1-3) Cleanliness of body, place and clothes;
- (4) Covering of *satar*;
- (5) Facing the *qiblah*; and
- (6) *Niyyah* for *sajdah tilaawah*.

**Q. What makes *Sajdah Tilaawah faasid* (null and void)?**

A. The same things which make the prayer *faasid* also make the *sajdah tilaawah faasid*.

**Q. What is the ruling if one recites an *aayat* of *sajdah* two times or more than that?**

A. If one reads or hears some particular *aayah* of *sajdah* two or more times in a gathering, only one *sajdah tilaawah* will be *waajib*.

**Q. What if two *aayaat* of *sajdah* are read in one gathering or one *aayah* is read in two different gatherings?**

A. A *sajdah* will be *waajib* for every different *aayah* of *sajdah* read in one gathering, or as many times as one *aayah* has been read in different gatherings.

**Q. How is it if one skips the *aayah* of *sajdah* while reading the Holy Qur'aan and only reads the parts before and after it?**

A. Such an act is *makrooh* (extremely hated).

**Q. How is it if a person reading the Holy Qur'aan is sitting at a place where many people can hear him, and he reads the *aayah* of *sajdah* in a low voice so that the other people do not hear?**

A. It is allowed and in such a situation it is even better to read it in a low voice.

# Prayer of a Sick Person

**Q. In what conditions is a sick person allowed to say his or her prayers sitting?**

A. When the sick person has not strength enough to stand up or it causes him great pain, or it may aggravate the trouble, or he staggers and there is possibility of his falling down, or when he has the strength to stand up but cannot go into *rukuu'* or *sujood*: in all these conditions he can say the prayer sitting. And if one can do *rukuu'* and *sajdah* and not other things with *rukuu'* and *sajdah* then he can say his prayers by making gestures for *rukuu'* and *sajdah* by bending his head. For the gesture for *sajdah* he should bend his head more than for *rukuu'*.

**Q. What if a person cannot do full *qiyaam* but can stand up for a while?**

A. He should stand up as long as he can.

**Q. What if a patient cannot say his prayers even sitting down?**

A. He should say it lying down, like this: Lie down on your back with legs towards the *qiblah*. Do not stretch them. Knees should be vertical, with a pillow under the head to rest it at a higher level. Say your prayer by making gestures. Bend your head for *rukuu'* and *sajdah*. This is the best and preferred posture. It is also allowed to lie on the right side with face towards the *qiblah* or on the left side similarly and say the

prayer with gestures. But the better posture of these two is to lie down resting on the right side.

**Q. What is the ruling if the patient has no strength even to move his head?**

A. If the patient has no strength even to move his head for gestures, he should delay the prayers. If this condition continues for more than a day and night, he will not be bound to say *qadaa* for those prayers, but if within a day and night, or a lesser period than that, he gains the strength of moving his head for gestures, he will have to say *qadaa* for those (five or less) prayers.

# Prayer of a *Musaafir* (Traveler)

**Q. What is the length of journey which makes a person a *musaafir* (traveler)?**

A. One who takes a journey which can be covered in three days walking is a *musaafir* in the eyes of *Sharee'ah*. Three days do not mean that one travels all day long, but each day's journey is taken from the morning till noon. The speed is normal and day means the smallest day.

**Q. What is meant by normal speed and how many miles do the three days traveling make?**

A. Normal speed means the speed of walking. It is right to calculate three days of traveling as three *manzil*, but to make it easy, this is regarded as equal to 48 miles.

**Q. What if one travels by train, horse, car, *etc.* with the intention of going to a distance where one on foot reaches in three days?**

A. He will be a *musaafir*, however much faster he may reach that distance.

**Q. In what ways are the *musaafir*'s prayers different?**

A. The *musaafir* says only two *rak'aat* instead of four in Zuhr, 'Asr, and 'Ishaa. There is, however, no change in Fajr, Maghrib, and Witr prayers. They remain the same.

**Q. What is saying of two *rak'aat*, instead of the prayer of four, called?**

A. It is called *Qas̱r* (shortened).

**Q. From when should a *musaafir* begin *qas̱r*?**

A. From the time when he is out of his home town.

**Q. For how long should a *musaafir* do *qas̱r*?**

A. One should do *qas̱r* as long as he is traveling and does not intend to stay in a city or village for a period of 15 days. But from the very moment he intends to stay for 15 days (or more) at any place he should start saying prayers in full.

**Q. What if one originally intended to stay for three or four days at a place, but the work did not finish and his stay was prolonged to two or three more days and again the work was not finished and he again intended to stay for two or three more days and in this way fifteen days elapsed?**

A. Prolonged stay does not matter when the intention in the first instance was for less than fifteen days. One should continue *qas̱r* till he is sure that he will have to stay for more than fifteen days.

**Q. What if the traveler says the prayer of four *rak'aat* in full?**

A. If one sat in *qa'dah* after the second *rak'ah*, the prayers may be corrected by *sajdah sahw* in the *qa'dah akheerah*. But one who does it intentionally will be sinful. If done unknowingly, then there is no harm. In such cases the first two *rak'aat* will be treated as *fard̲* and the last two as *nafl*. But if one did not sit in *qa'dah* after the second *rak'ah* then all the four *rak'aat* will be treated as *nawaafil*. The *fard̲* should be said all over again.

**Q. What if a *musaafir* says his prayers behind a *muqeem* (one who is in his home town)?**

A. A *musaafir* saying prayers behind a *muqeem imaam* should say four *rak'aat*.

**Q. What if the *imaam* is a *musaafir* and the *muqtadi* is *muqeem*?**

A. The *musaafir imaam* should complete his prayers with *salaam* after two *rak'aat* and should tell the *muqeem muqtadi*s to complete their prayers, saying, "Complete your prayers; I am a *musaafir*." Then the *muqtadi* should stand up without *salaam* and complete the other two *rak'aat*. They should not recite *Faatihah* and another *surah* in these two *rak'aat* and no *sajdah sahw* should be done for any *sahw*.

**Q. Is saying prayers allowed on a moving train or a ship?**

A. It is allowed. If one can say prayers standing up without fear of wheeling or falling down, the prayers should be said standing up. If this is not possible, prayers can be said while sitting down. If the train or ship turns in a way that the *musalli*'s face is turned away from the *qiblah*, he should at once turn the face towards the *qiblah*, otherwise the prayers will not be accepted.

# *Jum'ah* (Friday) Prayers

**Q. Are *Jum'ah* (or *Jumu'ah*) prayers *fard*, *waajib*, or *sunnah*?**

A. Jum'ah prayers are *fard* and more emphasis has been laid upon them than on Zuhr. There are no Zuhr prayers on Friday. The Jum'ah prayer has been fixed in place of Zuhr prayer.

**Q. Are Jum'ah prayers *fard* on all Muslims?**

A. They are *fard* on all free, adult, mentally fit, healthy, and *muqeem* (non-travelling) men. They are not obligatory upon

the children, slaves, mad persons, sick, blind, maimed, and others with similar excuse, *musaafir*, and women.

**Q. Will the prayers be valid if travelers, blind, maimed, or women join them?**

A. It will be all right and those people will also be free from their responsibility of saying Zuhr prayers.

**Q. What are the conditions for Jum'ah prayers?**

A. There are several conditions for Jum'ah prayers:

(1) The Jum'ah prayers should be conducted in a city, big village or a town like the city, or at a populated place surrounding a city having a cemetery attached or a cantonment. It is not proper to say the Jum'ah prayers in a small village.
(2) Should be offered at Zuhr time.
(3) *Khutbah* (address or speech by the *imaam*) should be delivered before the prayer.
(4) Should be offered in *jamaa'ah* (congregation).
(5) There should be *idhn-e-'aam* (open permission for anyone who wishes to attend and join).

If all these five conditions are found, the saying of the Jum'ah prayers will be valid.

**Q. What is the *masnoon* method of delivering the *khutbah*?**

A. Before the prayers, the *imaam* should sit on the *mimbar* (pulpit- a raised platform in the mosque) and the *mu'adhdhin* should call out the *adhaan* in his presence. Then the *imaam* should stand up and deliver the *khutbah*, facing the people. After the first *khutbah*, he should sit down for a while, then stand up again for the second *khutbah*. After this, the *imaam* should step down from the *mimbar* and stand in front of the *mihraab* (arch). The *mu'adhdhin* should then say *takbeer* (*iqaamah*) and those present should stand up and offer the prayers with the *imaam*.

**Q. At what place should the *adhaan* for the *khutbah* be said?**

A. In front of the *khateeb* (the one who gives the *khutbah*): near the *mimbar*, or from the second or third row of *musallis*, or at the end of the rows or from outside the mosque. It is allowed in all the ways (as long as it is in front of the *khateeb*).

**Q. How is it to deliver the *khutbah* in English or any other language, or to quote in other languages during the *khutbah*?**

A. Delivering the *khutbah* in any language except Arabic is *makrooh*. The *fard* is fulfilled but such practices result in great loss of blessings.[10]

**Q. What things are not allowed during the *khutbah*?**

A. (1) Talking, (2) offering *sunnah* and *nafl* prayers, (3) eating, (4) drinking, (5) replying to any talk, and (6) reciting Qur'aan. All those things which disturb *khutbah* become *makrooh* from the minute the *imaam* prepares to deliver the *khutbah*.

**Q. What is meant by the condition of *jamaa'ah* for saying Jum'ah prayers?**

A. In Jum'ah prayers, it is compulsory to have at least three men and the *imaam* to offer the prayers, otherwise the Jum'ah prayers will not be valid.

**Q. What is meant by *idhn-e-'aam*?**

A. *Idhn* means permission. *Idhn-e-'aam* means permission to everyone who wishes to join in with the prayers. It is not proper to say Jum'ah prayers at a place where only some particular persons, not everybody, are allowed to join the prayers.[11]

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[10] This is the most lenient ruling. According to many scholars, it is not permissible at all to deliver the *khutbah* in any language other than Arabic.

[11] Such as a private, closed residence or a prison.

**Q. How many *rak'aat* are there in the *fard* prayer of Jum'ah?**

A. Two *rak'aat*, whether one joins from the beginning or in the second *rak'ah*, or in the last *qa'dah*: In every case, only two *rak'aat* should be completed.

# Prayers of the *'Eidayn* (Two *Eids*)

**Q. What things are *mustahab* or *sunnah* on the 'Eid days?**

A. (1) To take a bath and do *miswaak*.
(2) To put on one's best clothes.
(3) To use scent.
(4) To eat dates or any other sweets before going for the 'Eid-ul-Fitr prayer.
(5) To give *sadaqat-ul-fitr* before going for the prayer.
(6) To eat the meat of sacrifice of one's own offering, after the 'Eid-ul-Adha prayer.
(7) To say the 'Eid prayer at the Eidgah (the large place fixed for 'Eid prayers).
(8) To go on foot.
(9) To go by one route to the prayer and return by a different one.
(10) Not to say any *nafl* at home or at the Eidgah before the 'Eid prayers, nor to say any *nafl* at the Eidgah after the 'Eid prayers.

**Q. How is it to say *takbeer* while going for 'Eid-ul-Fitr prayers?**

A. On 'Eid-ul-Fitr, one should say *takbeer* in a low voice. It is *mustahab* (for men) to say *takbeer* aloud while going for 'Eid-ul-Adha prayers.

**Q. Are 'Eid prayers *waajib* or *sunnah*?**

A. Prayers for both the 'Eid are *waajib* for all those on whom the Jum'ah prayers are *fard*. The conditions for 'Eid prayers are the same as those for Jum'ah. But the *khutbah* for 'Eid is not

*fard* nor is it to be said before the prayers. The *khutbah* after the prayers is *sunnah*.

**Q. How many *rak'aat* are there for both the 'Eid prayers and how are they said?**

A. There are two *rak'aat* in each of the two 'Eid prayers. There is no *adhaan* or *takbeer* (*iqaamah*) before. First of all the *niyyah* should be made, for example, "I am going to say 'Eid-ul-Fitr (or Adha) prayers, which are *waajib*, along with six extra *takbeeraat*, behind this *imaam*." Fold the hands after the *takbeer-e-tahreemah* and say the *thanaa*. Then, raising both hands up to the ears, bring them down (let them hang), after saying another "*Allaahu akbar*." Do the same a second time. For the third time, raise the hands up to the ears and while saying *takbeer* fold them again. The *imaam* then reads *ta'awwudh*, *tasmiyah*, *Surah Faatihah* (aloud), and another *surah* (aloud) and then goes into *rukuu'*.

When everyone stands up for the second *rak'ah*, the *imaam* should do the *qiraa'ah* and after that says *takbeer*. Everyone should raise their hands up to their ears and let them down, and again the hands should be raised up to the ears for the second *takbeer* and let down. For the third *takbeer* the hands should be raised to the ears and let down. Then, saying a fourth *takbeer* (without raising hands), everyone should go into *rukuu'* and complete the prayer as usual. After the prayer is complete, the *imaam* should stand up and say the *khutbah* and everyone should sit silently and listen.

There are two *khutbah*s also for the 'Eid and the sitting of the *imaam* for a little while in between the two is *masnoon*.

**Q. What are the special instructions for 'Eid-ul-Adha?**

A. (1) Saying *takbeer* aloud on the way to the Eidgah.
(2) Not to eat anything before the prayers.
(3) The *takbeeraat-e-tashreeq* are *waajib*.

**Q. What is meant by *takbeeraat-e-tashreeq*?**

A. Those *takbeeraat* which are said after the *fard* prayers during the days of *Tashreeq*.

**Q. What are the days of *Tashreeq*?**

A. The 11th, 12th, and 13th of *Dhul-Hijjah* are the days of *Tashreeq*.

**Q. When are the *takbeeraat-e-tashreeq waajib*?**

A. The day of ‘Arafah, the day of Nahr (sacrifice), and the three days of *Tashreeq* are the five days in all, during which they are *waajib*. The day of ‘Arafah is the 9th of *Dhul-Hijjah* and the day of Nahr is the 10th. The *takbeer* begins from the Fajr of the 9th of *Dhul-Hijjah* and it is *waajib* to say it after the *fard* of every prayer up until the ‘Asr of the 13th. The *takbeer* should be said aloud just after the *salaam* of the *fard* prayers. Women should not say it aloud. The *muqtadi*s should say the *takbeer* even when the *imaam* forgets.

**Q. What is the *takbeer-e-tashreeq* and for how many times is it *waajib* to say these?**

A. *Takbeer-e-tashreeq* is:

اَللّٰهُ اَكبَرُ ۔ اَللّٰهُ اَكبَرُ ۔ لاَ اِلٰهَ اِلاَّ اللّٰهُ ۔

وَ اللّٰهُ اَكبَرُ ۔ اَللّٰهُ اَكبَرُ ۔ وَ لِلّٰهِ الْحَمْدُ ۔

*Allâh is the greatest; Allâh is the greatest; There is no god except Allâh; And Allâh is the greatest; Allâh is the greatest; And for Allâh is all praise.*

It is *waajib* to say this once after every *fard* prayer.

# Prayers for the Dead

**Q. Is it *waajib*, *sunnah*, or *fard* to say prayers for the dead?**

A. The *Janaazah* prayer (prayer for the dead) is *fard kifaayah*. If one or more people say it, it will absolve the responsibility of all others. But everyone will be sinful if nobody says it.

**Q. What are the conditions for saying the prayer for the dead?**

A. (1) The dead person should be Muslim.
(2) The body should be *taahir*.
(3) The *kafan* (shroud) should be *taahir*.
(4) The *satar* should be covered.
(5) The body of the dead person should be in front of the *musallis*.

These are the conditions for the dead person's body. For the one who says these prayers, all the conditions of ordinary prayers hold, except for any specific time.

**Q. What is the method of saying the Janaazah?**

A. Stand in a row for the prayer. If there are many people, it is better to have three, five or seven rows. After the rows are formed, make the *niyyah* for the *Salaat-ul-Janaazah*, for example, "I pray to Allâh for this dead person behind this *imaam*." Then the *imaam* should say the *takbeer* aloud and the *muqtadis* in a low voice, raising both hands up to the ears. Fold them below the navel. Then the *imaam* and *muqtadis* should both say the *thanaa* in a low voice. In *thanaa*, it is better to add,

وَ جَلَّ ثَنَآئُكَ

*wa jalla thanaa-uka*

"And exalted be Your praise,"

after "وَ تَعَالٰی جَدُّكَ - *wa ta'aalaa jadduka*." Then the *imaam* should say the *takbeer* aloud and the *muqtadis* in a low voice, this time without raising the hands. The *imaam* and *muqtadis*

should then say the *darood* which are recited in the last *qa'dah* of other prayers in a low voice. Then, like the second *takbeer*, the third *takbeer* should be said (without raising hands). If the dead person is an adult man or woman, the *imaam* and *muqtadis* should read this *du'aa*:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَآئِبِنَا وَ صَغِيْرِنَا وَ كَبِيْرِنَا
وَ ذَكَرِنَا وَ اُنْثَانَا ۔ اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَ
مَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ ۔

*O Allâh! Forgive our living and our dead; our present and our absent; our big and our small; our men and our women. O Allâh! Whoever among us You keep alive, keep them alive on the path of Islam. And whoever You cause to die, let him die with faith.*

If the Janaazah is of a minor boy, this *du'aa* should be recited:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّ اجْعَلْهُ لَنَآ اَجْرًا وَّ ذُخْرًا وَّ اجْعَلْهُ لَنَا
شَافِعًا وَّ مُشَفَّعًا ۔

*O Allâh! Make this child a source of our salvation and the pain of his parting a source of reward and benefits for us. Make him an intercession for us, the intercession which You have accepted.*

If the Janaazah is for a minor girl, recite the same *du'aa* with these little changes (for "her" instead of "him"): Instead of the three phrases of "اجْعَلْهُ - *waj-'alhu*", say "اجْعَلْهَا - *waj-'alhaa,*" and say "شَافِعَةً وَّ مُشَفَّعَةً - *shaafi'ata(n)w-wa mushaffa'atan*" instead of "*shaafi'a(n)w-wa mushaffa'an.*" The meaning of the *du'aa* remains the same.

After this the *imaam* should say a fourth *takbeer* aloud and the *muqtadis* in a low voice. Lastly, the *imaam* should turn for

*salaam* in a loud voice and the *muqtadi*s in a low voice, first to the right and then to the left.

(Note, the entire prayer is said standing.)

**Q. What to do after completing the *Salaat-ul-Janaazah*?**

A. Carry the Janaazah (bier) away as soon as the prayer is completed. If one reads the *kalimah* when one is carrying the dead, it should only be said in one's heart. To say it aloud is *makrooh*. One should ponder over the first stage of the dead, the grave, the taking of account by Allâh, and the undependability of this world. And one should also pray for the salvation and peace of the dead in one's heart. After reaching the graveyard, the dead should be buried.

# Islamic Duty of Fasting

**Q. What is fasting?**

A. Fasting means to intentionally leave eating, drinking, and fulfillment of other human desires from the time *subh saadiq* (dawn) until sunset. Fasting is called *Sawm* or *Siyaam* in Arabic, and breaking the fast is called *Iftaar*.

**Q. How many types of fasts are there?**

A. (1) *Fard mu'ayyan*. (2) *Fard ghayr mu'ayyan*. (3) *Waajib mu'ayyan*. (4) *Waajib ghayr mu'ayyan*. (5) *Sunnah*. (6) *Nafl*. (7) *Makrooh*. (8) *Haraam*.

**Q. Which fasts are *fard mu'ayyan*?**

A. Fasting for one month from the whole year—during the month of Ramadaan—is *fard mu'ayyan* (time-specific obligation).

**Q.** **What fasts are *fard ghayr mu'ayyan*?**

A. If one leaves fasting with or without an excuse during Ramadaan, the duty to make up these afterwards is *fard ghayr mu'ayyan* (non-time-specific obligation).

**Q.** **What fasts are *waajib mu'ayyan*?**

A. Fixed offering, or the pledge to fast on a fixed day or date (which is called *nadhr mu'ayyan*) makes fasting on those dates *waajib*. For example, one promises to keep fast for Allâh as *nadhr* on a particular date, say on the first of Rajab, for the success in an examination.

**Q.** **What fasts are *waajib ghayr mu'ayyan*?**

A. The compensatory fast for redressing a wrong, or the fasts for *nadhr ghayr mu'ayyan* are *waajib ghayr mu'ayyan*. For example, one promises to fast for Allâh for three days (but does not specify the exact days) if one comes first in an examination.

**Q.** **What fasts are *sunnah*?**

A. No fast is *sunnah mu'akkadah*. But the fasts which the Holy Prophet (ﷺ) kept or are proven that he induced others to keep are called *sunnah*. For example, fasts for the two days of 'Ashoora (the $9^{th}$ and $10^{th}$ of Muharram), or on 'Arafah on the $9^{th}$ of *Dhul-Hijjah*, or on *Ayyaam abiaad* ($13^{th}$, $14^{th}$, and $15^{th}$ of every month).

**Q.** **What fasts are *mustahab*?**

A. After *fard*, *waajib*, and *sunnah*, all fasts are *mustahab*. But there are certain fasts which carry more blessings. For example, six days of fasting in Shawwaal, fasting on the $15^{th}$ of Sha'baan, fasting on Mondays, Thursdays, and Fridays.

**Q. Which fasts are *makrooh*?**

A. Fasting only on Saturday. Fasting only on ‘Ashoora, or fasting on the new year’s day, and the wife’s *nafl* fasts without her husband’s permission.

**Q. What fasts are *haraam*?**

A. Five fasts are *haraam* during the year: Fasting on ‘Eid-ul-Fitr, ‘Eid-ul-Adha, and on the three days of *ayyaam-ut-tashreeq* (the 11th, 12th, and 13th of *Dhul-Hijjah*).

# Fasting During Ramadaan

**Q. What are the virtues of fasting during Ramadaan?**

A. There are great blessings for fasting during Ramadaan and its virtue and superiority have been referred to in many *ahaadeeth*. For instance, the Holy Prophet (ﷺ) has said that those who keep fast during the month of Ramadaan for Allâh’s pleasure, the sins of their whole life are pardoned. Another *hadeeth* says that, to Allâh, the smell from the mouth of one who is fasting is sweeter than the fragrance of musk. A third *hadeeth* says that Allâh has said that fasting is entirely for Him and He will give reward for it. In the same way, there are many *ahadeeth* which indicate the value of fasting during Ramadaan.

**Q. For whom is fasting in Ramadaan *fard*?**

A. It is *fard* on every adult, sane Muslim man or woman. One who denies its being obligatory is a *kaafir* and one who leaves it without any excuse is sinful and a *faasiq*. Although it is not compulsory for children to keep fasts and perform prayers, it has been ordered that they be asked to fast and perform prayers at a young age so that the habit is formed. In a *hadeeth* it has been said that when a child is seven, he should be ordered to say the prayers, and at the age of ten, he should be beaten if he does not say the prayers. In the same way, he

should be asked to keep as many fasts as possible when he or she becomes capable of keeping fasts.

**Q. What are the excuses which permit leaving of fast?**

A. (1) Traveling: A *musaafir* is allowed not to keep fast while he is traveling; but it is better to fast during the travel if one can do it without much trouble. (2) If one is suffering from a disease and fasting aggravates it. (3) If one is very old. (4) If a woman is pregnant and fasting may do her or her pregnancy harm. (5) A feeding mother, if fasting harms the mother or the child. (6) If one is so much overwhelmed with thirst or hunger that he will die if he does not eat or drink. (7) Fasting of women during their monthly periods is also not allowed.

# Visibility of the Moon and its Testimony

**Q. What is the ruling for looking for the Ramadaan moon?**

A. It is *waajib* to see or try to find the Ramadaan moon on the 29th of Sha'baan. It is *mustahab* to watch the visibility of the moon of Sha'baan on the 29th of Rajab just to calculate the 29th of Sha'baan. If the moon of Ramadaan is visible on the 29th of Sha'baan, then keep fast from the following morning.

If the moon is not visible and the sky is clear, do not fast from the next morning. But if the sky is dusty or cloudy, do not take any food until mid-morning the next day. If news about the visibility of the moon comes through any reliable source then do *niyyah* to fast, otherwise start eating. However, conditional *niyyah* for fasting the following morning when the moon could not be seen on the 29th of Sha'baan is *makrooh*. Conditional *niyyah* means one fasts the next day with the intention that it is *fard* fast if it is Ramadaan, otherwise it is a *nafl* fast.

**Q. What is the reliable testimony or witness for visibility of the moon for Ramadaan?**

A. In case the sky is not clear, or it is dusty or cloudy, the testimony of only such persons will be reliable for the Ramadaan moon who are truthful, pious and religious, whether they are men or women, free persons or slaves. Thus, everyone who in appearance is not *faasiq* and seems to be pious and religious.

**Q. What is the reliable testimony for 'Eid moon?**

A. The testimony of two pious and true men, or one man and two women, of similar piety and character, will be reliable for 'Eid-ul-Fitr or 'Eid-ul-Adha moon, if the sky is not clear.

**Q. How many witnesses will be required if the sky is clear?**

A. If the sky is clear, then witnesses in such a number will be required that it becomes beyond doubt to suppose that so many people can conspire to tell a lie together, and the fact of their being witness is enough to believe that the moon must have been seen. This is true for the Ramadaan moon as well as for the two 'Eids.

**Q. Will the news about the visibility of the moon be reliable if it comes from a far off city?**

A. The news will be reliable, no matter what the distance is. For example, if the Burmese people have not seen the moon but a Bombay man gives evidence before them of having seen it, then *qadaa* of one day's fast will become due from these people. But the source should be reliable from the viewpoint of Shari'ah. A telegram[12] is not a reliable source.

[12] Or telephone, TV, radio, computer networks, *etc*. And Allâh knows best.

**Q. If a person sees the moon but his evidence is not accepted and nobody else has seen the moon and none keeps the fast, will fasting be *fard* for him?**

A. Fasting is *waajib* on him, and when he, according to his own calculations, has completed 30 fasts, he should still fast for the 31st day along with the others.

# *Niyyah*

**Q. Is *niyyah* (intention) necessary for fasting?**

A. Yes, *niyyah* is necessary for fasting. A fast will not be considered a fast if one keeps away from all those things which break the fast and does not take anything from *subh saadiq* until sunset, if one does not have the *niyyah*.

**Q. At what time should one express the *niyyah*?**

A. For Ramadaan, *nadhr mu'ayyan*, and *nafl* fasts, one should make *niyyah* for the fast during the night or before midday in the morning. "Day" in Shari'ah means the time from *subh saadiq* until sunset. If *subh saadiq* is at 4 A.M. and the sun sets at 6 P.M., the day is 14 hours long and midday will be at 11 A.M. So one should express, at the latest, the *niyyah* for fasting by 11 A.M.

For *qadaa* fasts for Ramadaan, *kaffaarah*, or *nadhr ghayr mu'ayyan*, the *niyyah* should be expressed before *subh saadiq*.

**Q. How to express the *niyyah*?**

A. For fasting of Ramadaan, *nadhr mu'ayyan*, *sunnah*, and *nafl* fasts, whether one has the specific intention for the particular fast, or whether one simply has the intention of fasting, it will be enough. The fast for Ramadaan, during the month of Ramadaan, *nadhr mu'ayyan* on the fixed date, and *sunnah* and *nafl* fasts will be complete.

But in the case of *ghayr mu'ayyan*, *kaffaarah*, and the *qadaa* (makeup) of Ramadaan fasts, it is necessary to have the particular intention for that specific fast.

**Q. Is it necessary to express the *niyyah* by words?**

A. *Niyyah* means to will or to intend. It is enough to have the *niyyah* in the heart. Although it is better to do so by tongue, there is no harm if it is not expressed in words.

# *Mustahibbaat* of Fasting

**Q. What things are *mustahab* during fasting?**

A. (1) To eat *sehri* (meal before the break of dawn). (2) To make intention for keeping the fast at night. (3) To eat *sehri* as late as possible, as long as it is finished before the dawn. (4) To hurry in *iftaar* (breaking the fast), as long as there is no doubt that the sun has set. (5) To avoid telling lies, abusing, and backbiting. (6) To do *iftaar* with dry or fresh dates. If they are not available, then with water.

**Q. What is *sehri* and what is the time for it?**

A. *Sehri* is eating a meal in the last hour of the night just before *subh saadiq*. *Sehri* is *sunnah* and brings great blessings. One should take one or two mouthfuls even if one is not hungry.

# *Makroohaat* of Fasting

**Q. What things are *makrooh* during fasting?**

A. (1) To chew gum or put anything into the mouth. (2) To taste something; but a woman can taste the soup, *etc.* by the tip of her tongue if her husband is ill-tempered. (3) To stretch one's legs too much during *istinjaa*, or putting too much water into the nose or mouth when cleaning them. (4) Collecting much saliva in the mouth and swallowing it to quench the thirst. (5)

Telling lies, backbiting, or abusing. (6) To show nervousness or restlessness. (7) If there is necessity to take a *ghusl*, to delay it knowingly until after *subh saadiq*. (8) To clean the teeth by rubbing powder or by crushing coal in the mouth.

**Q. What things do not make the fast *makrooh*?**

A. (1) To put antimony (*surma*) into one's eyes. (2) To rub oil on one's body or to put oil in the hair. (3) To take a bath for the purpose of keeping cool. (4) To do *miswaak* with a fresh branch or root. (5) To apply scent, or to smell it. (6) To eat or drink forgetfully. (7) To vomit unintentionally. (8) To swallow one's saliva. (9) Swallowing flies or smoke down the throat unintentionally.

All these things neither break the fast nor make it *makrooh*.

# *Mufsidaat* of Fasting

**Q. What is meant by *mufsidaat*?**

A. *Mufsidaat* are the factors which break the fast. These are of two types. One type makes *qadaa* necessary and the other necessitates *qadaa* as well as *kaffaarah* (compensation).

**Q. What are the *mufsidaat* which make *qadaa waajib*?**

A. (1) If anybody puts something by force into the mouth of one who is fasting and such a thing goes down the throat. (2) One has the intention of fasting, but unintentionally water goes down the throat while gargling. (3) One vomits and then intentionally returns it down the throat. (4) Vomiting a mouthful intentionally. (5) Intentionally swallowing a pebble, piece of stone, seed-nut, mud, or a piece of paper. (6) Swallowing something eatable, equal to or bigger than a grain of gram which remained in between the teeth, by pushing it with the tongue. But if it is first taken out of the mouth and then swallowed, then whatever the size, *kaffaarah* becomes *waajib*. (7) Putting oil in the ear. (8) To put snuff in the nostrils. (9) Swallowing blood which comes from the gums, if

the quantity of this blood is more than the saliva with which it is mixed. (10) Eating something unintentionally, then thinking that the fast is broken, intentionally eating or drinking more. (11) To have *sehri* thinking that it is not yet *subh saadiq* and learning later on that it was morning already. (12) Knowingly breaking the fast in other than the days of Ramadaan. (13) To break the fast before the sunset, mistaking cloudy or dusty sky for sunset.

Each of these things make *qadaa* (makeup) of the fast *waajib*.

**Q. In what conditions are both *qadaa* and *kaffaarah waajib*?**

A. During the fasts of Ramadaan: (1) Eating or drinking intentionally something which is used as medicine, food, or is taken for pleasure. (2) Having sexual intercourse intentionally. (3) Putting antimony into the eyes or having one's vein punctured and then eating intentionally, thinking that the fast has already been broken.

In all these conditions, *qadaa* and *kaffaarah* are both *waajib*.

**Q. If one's Ramadaan fast is broken, is it right for him to eat and drink?**

A. No, it is necessary for him to wait until the evening. In the same way, if a traveller arrives at home or the minor becomes major, the woman having monthly period becomes clean, or the insane person becomes sane, they should wait until the evening like all those who are fasting.

**Q. Is *kaffaarah* necessary for breaking any fast other than that of Ramadaan?**

A. No, it is *waajib* only in breaking the *fard* Ramadaan fast. *Kaffaarah* is not *waajib* for breaking any fast other than that of Ramadaan. Breaking even the *qadaa* of Ramadaan fast does not make the *kaffaarah waajib*.

# The *Qadaa* of Fasting

**Q. What are the conditions in which *qadaa* for fasts becomes *waajib*?**

A. (1) If *fard* or *waajib mu'ayyan* fasts were not kept without an excuse. (2) Some fasts were missed due to some excuse. (3) Fast was kept but broken, whether with or without excuse. In these cases, it becomes *fard* to do *qadaa* (makeup) of these fasts.

**Q. When should the *qadaa* of fasts be done?**

A. It is better to do it as soon as possible. To delay without an excuse is bad.

**Q. Is it necessary to keep *qadaa* fasts continuously, without any break?**

A. They can be kept either continuously or with intervals. Both ways are allowed.

**Q. What to do if another Ramadaan month comes and the *qadaa* of the last Ramadaan is still due?**

A. Keep the fasts of this Ramadaan now, and after Ramadaan, observe the makeup for the previous fasts.

**Q. What if one keeps and breaks a *nafl* fast?**

A. Its *qadaa* will be necessary because *nafl* fasts or prayers, once begun, become *waajib* and must be completed.

**Q. What to do if one has no strength to keep *qadaa* fasts?**

A. One can give *fidyah* if he is too old to keep fasts and there is no hope of his gaining strength in the future, or if one is so ill that there is no hope of regaining health.

**Q. What is the *fidyah* for fasting?**

A. To give 3 ½ lbs. of wheat, or 7 lbs. of barley, or the price of any of these two, or giving any other foodgrain like rice, corn, *etc.* equal to the same price or quantity.

The quantity of *fidyah* for each *fard* or *waajib salaah* is also the same. But saying prayers is *fard* as long as one can do it even by gestures of the head. Prayers will no longer be *fard* if one is not able to perform them by gestures and dies in this condition, or this period extends the time of six prayers. *Fidyah* can be given if the prayers become *qadaa* when there was strength to say them and the person died without completing them.

**Q. Is it allowed for any other person to keep fasts for another person who dies with some missed fasts?**

A. No. The responsibility will not be shifted from the dead person, but his successors can give *fidyah*.

# *Kaffaarah* (Compensation)

**Q. What is the compensation for breaking the fast?**

A. The *kaffaarah* is to free a slave. But in the countries where there are no slaves, the *kaffaarah* can be given only by the following two means:

First, keeping fast daily continuously for two months.

Second, if one does not have the strength to keep fasts for two months, he or she must feed 60 poor people to their fill twice a day, or give each of the 60 poor people 3 ½ lbs. of wheat or pay its equal price, or give rice, corn, *etc.* of the same amount.

**Q. Is it allowed to give the foodgrains of 60 poor people, that will be 210 lbs. of wheat, to only one person?**

A. It is allowed if one person is given 3 ½ lbs. of wheat every day, or he is fed twice a day for 60 days. But if he is given

each day more than what is to be given to him, by cash or in kind, then only the required quantity will be counted to the *kaffaarah* and not the surplus.

**Q. Is it allowed if one deserving person is given less than 3 ½ lbs.?**

A. No, it is not allowed to give less or more than 3 ½ lbs. of wheat in *kaffaarah* as one day's quantity of foodgrains to a poor person.

**Q. What if several fasts in one Ramadaan were broken?**

A. Only one *kaffaarah* will be *waajib.*

# *I'tikaaf*

**Q. What is *I'tikaaf*?**

A. Staying in a mosque where *jamaa'ah* is said, for devotion and prayers, is called *I'tikaaf*.

**Q. Why is it only staying in the mosque which is *'ibaadah* (worship) in this way?**

A. When a man leaves his pleasures, recreations, and work and stays in a mosque just for Allâh's pleasure, this is obviously *'ibaadah*. (At other places there are many distractions which prevent one from concentrating only on Allâh.)

**Q. Where should a woman do *I'tikaaf*?**

A. At a place in her own house where she says her prayers, she should do the *niyyah* for *I'tikaaf* and remain there. She must not leave from that place to the courtyard or to any other part of the house, except when she goes to the toilet. If there is no particular place in the house set aside for prayers, she should, before beginning the *I'tikaaf*, fix a place for that and should observe the *I'tikaaf* there.

**Q. What are the benefits of *I'tikaaf*?**

A. These are: (1) One doing *I'tikaaf* dedicates his whole being and time to the *'ibaadah* (worship) of Allâh. (2) One remains safe from sins and evils of the worldly life. (3) One gets the blessings of prayer all the time while one is in *I'tikaaf* because in *I'tikaaf* a person is always eagerly waiting to join prayers and *jamaa'ah*. (4) One is like the angels who worship and remember Allâh all the time. (5) A mosque is "Allâh's house," so a *mu'takif* (one who is performing *I'tikaaf*) is Allâh's neighbor and His guest.

**Q. How many types of *I'tikaaf* are there?**

A. Three types: *Waajib*, *sunnah mu'akkadah*, and *mustahab*.

**Q. What *I'tikaaf* is *waajib*?**

A. *I'tikaaf* of *nadhr* is *waajib*. That is, *I'tikaaf* as a promise for fulfillment of some desire. For example, somebody promises to sit in *I'tikaaf* for Allâh for two or three days if a certain work is accomplished.

**Q. What *I'tikaaf* is *sunnah mu'akkadah*?**

A. *I'tikaaf* in the last ten days of Ramadaan is *sunnah mu'akkadah*. It starts from the evening of the 20th of Ramadaan after the sunset and ends as soon as the 'Eid moon is seen. The *sunnah* will be fulfilled whether the moon is seen on the 29th or 30th. This *I'tikaaf* is *sunnah mu'akkadah 'ala-l-kifaayah*: that is, if a few people do it, the rest are absolved of its responsibility.

**Q. What *I'tikaaf* is *mustahab*?**

A. Other than the types mentioned above, all other *I'tikaaf* is *mustahab*. *I'tikaaf* can be done in all the days throughout the year.

**Q. What are the conditions for the propriety of *I'tikaaf*?**

A. (1) To be a Muslim. (2) To be free of menstruation period and *hadath akbar*. (3) To be sane. (4) To make *niyyah*. (5) To sit for *I'tikaaf* in a mosque where *jamaa'ah* is held. These conditions are necessary for all the types of *I'tikaaf*, but for *waajib I'tikaaf*, fasting is also a condition.

**Q. What things are *mustahab* in *I'tikaaf*?**

A. (1) To do virtuous and good deeds. (2) Recitation of the Holy Qur'aan. (3) Reciting *darood shareef*. (4) Reading and teaching of religious books. (5) To give advice and sermons. (6) To perform the *I'tikaaf* in the *jaami'* mosque (where the Jum'ah prayer is held).

# The Timings for *I'tikaaf*

**Q. What is the minimum period for *I'tikaaf*?**

A. It is necessary to keep fast in the *waajib I'tikaaf*, so the least time for it is a day. Thus, to vow for *I'tikaaf* of less than a day, for a few hours or for the night, is not right.

The time limit for *I'tikaaf* which is *sunnah mu'akkadah* is the last 10 days of Ramadaan.

For *nafl I'tikaaf* there is no limit. It may even be for 5 or 10 minutes. If one when entering the mosque makes the *niyyah* for *I'tikaaf* each time, it will bring plenty of blessings for several *I'tikaaf* each day.

# Permitted Actions During *I'tikaaf*

**Q. On what grounds is a *mu'takif* allowed to come out of the mosque?**

A. (1) For the toilet. (2) For *fard* bath. (3) To go out for the Jum'ah prayer at *zawaal* (when the sun crosses the meridian), or to reach the *jaami'* mosque at least for such a time in

advance that 4 *rak'aat* of *sunnah* can be said before the *khutbah*. (3) To come out beyond the area of the mosque to call the *adhaan*.

**Q. How far is one allowed to go for the toilet?**

A. It is right to go up to one's own house at whatever distance it may be. If he has two houses, it is necessary to go to the closest one from the place of *I'tikaaf*.

**Q. Is it right for the *mu'takif* to come out for the Janaazah prayers?**

A. If he made *niyyah* at the time of the commencement of *I'tikaaf* that he would go out for Janaazah prayers, then it will be allowed, but if he did not do so, it will not be allowed.

**Q. What other things are allowed in *I'tikaaf*?**

A. To eat, drink, sleep in the mosque or to buy something of necessity if it is not available in the mosque, or to marry are all allowed.

# *Makroohaat* and *Mufsidaat* of *I'tikaaf*

**Q. What things are *makrooh* in *I'tikaaf*?**

A. (1) To be absolutely silent and to consider it as an *'ibaadah*. (2) To buy or sell things brought inside the mosque. (3) To quarrel or talk nonsense.

**Q. What things make *I'tikaaf faasid* (invalid)?**

A. (1) Coming out of the mosque intentionally or mistakenly without an excuse. (2) Sexual intercourse during *I'tikaaf*. (3) To go out for a certain reason and stay unnecessarily for a long time. For example, if one goes to the toilet but remains at home for some time after that. (4) Coming out of the mosque due to fear or disease. In all these conditions, the *I'tikaaf* becomes *faasid*.

**Q. Is *qadaa* of *I'tikaaf* necessary when it becomes *faasid*?**

A. The *qadaa* of *waajib I'tikaaf* is *waajib*, but for *sunnah* or *nafl* there is no *qadaa*.

# *Nadhr* or Vows

**Q. How is it to make a vow that if one succeeds he will offer such and such a thing?**

A. It is allowed and after making the vow, it is *waajib* to fulfill it.

**Q. Is it *waajib* to fulfill every vow?**

A. A vow which does not go against the Shari'ah and is according to the conditions laid down by Shari'ah should be fulfilled and this is *waajib*. One must not fulfill a vow which goes against the Shari'ah.

**Q. What are the conditions for a valid vow?**

A. A vow should be a form of worship. That is, one vows to Allâh to say two *rak'aat* of prayer if a certain work is done, or to keep fast, or give food to so many poor people, or to give *sadaqah* of a certain amount. The vow should not be beyond the means and power of the one who makes it, otherwise it will not be proper. For example, if someone says that if a certain work is done he will give away in charity the goods of someone else's shop. This vow is not right because it is not in one's power to given away someone else's belongings. There are many more conditions which you will read about in bigger books, *inshaa-Allâh*.

**Q. How is it to make a vow in the name of a spiritual father or a *waliy*?**

A. A vow observed in any name other than Allâh's is *haraam*. A *nadhr* is a kind of worship and none other than Allâh deserves to be worshipped.

# *Zakaah*

**Q. What is *Zakaah*?**

A. *Zakaah* is the part of wealth which is given away for the possession and use of poor people, according to Allâh's order. Just as prayers and fasting are bodily worship, *Zakaah* is worship through one's property.

**Q. Is *zakaah* a *fard* or *waajib*?**

A. It is *fard*. The verses of the Holy Qur'aan and the *ahaadeeth* of the Holy Prophet (ﷺ) are full of evidences of *zakaah*'s being *fard*. One who denies the *zakaah* as being *fard* is a *kaafir*.

**Q. What are the conditions for *zakaah* being *fard*?**

A. One should be a Muslim, free, sane, adult, and owner of sufficient amount of property (called the *nisaab*). This *nisaab* should be free from debts and one's personal requirements. One year at least should have elapsed on the ownership of the *nisaab*. Thus, *zakaah* is not *fard* on the property of a *kaafir*, slave, an insane person, or a minor child. If someone has property less than that which is liable for *zakaah*, or if it is enough for *zakaah* but there is debt on it, or the *nisaab* has not been in ownership for one year, *zakaah* will not be *fard* in all these conditions.

# Property for *Zakaah* and the *Nisaab*

**Q. On what kind of belongings is *zakaah fard*?**

A. On silver, gold, and all types of merchandise (trading goods).

**Q. Does "silver and gold" include silver and gold coins, or something else?**

A. *Zakaah* on all things of silver and gold, gold coins, silver currency, jewelry, utensils, gold and silver laces, *etc*. is *fard*.

**Q. Is *zakaah fard* on jewels and gems?**

A. If the jewels and gems are meant for trade, *zakaah* is *fard*, otherwise not, whatever their value may be. In the same way, if a person has copper utensils of more value than the *nisaab*, or a shop or a house of more value, and the owner gets its rent also, or he has other valuables than those of gold and silver, but none of those are for trade, *zakaah* will not be *fard*.

**Q. What is the ruling if one has currency notes of the amount of *nisaab*?**

A. *Zakaah* is *fard* on that.

**Q. If one has some silver and some gold, but not the amount of *nisaab* of each, is *zakaah* due on that *fard*?**

A. In that case, both should be valued in terms of silver or gold and their value added together. If it comes to the order of *nisaab* of silver or gold either, *zakaah* according to that will be given, otherwise *zakaah* will not be *fard*.

**Q. If one has a little quantity of gold and its value is equal to or more than the *nisaab* for silver, but he has no silver, neither money nor jewelry, is *zakaah fard* on him or her?**

A. No, in this condition *zakaah* will not be *fard*.

**Q. What is meant by merchandise?**

A. Goods which are for sale or for making profits are merchandise- whatever they may be: food, cloth, sugar, shoes, *etc*.

**Q. What is the *nisaab*?**

A. Shari'ah has fixed a certain quantity or standard of valuables, on possession of which *zakaah* becomes *fard*. *Zakaah* becomes *fard* when one owns valuables of that quantity. This quantity or standard is called *Nisaab*.

**Q. What is the *nisaab* of silver?**

A. The *nisaab* of silver is 200 *dirham* (pure silver coins), or about 612 grams of silver.

**Q. What will be the *zakaah* of 612 grams of silver?**

A. Giving 1/40th (2½ percent) of a thing as *zakaah* is *fard*. Thus, for 612 grams, *zakaah* will be about 15½ grams.

**Q. What is the *nisaab* of gold?**

A. The *nisaab* of gold is 20 *deenaar* (gold coins), or about 88 grams, and its *zakaah* is again 1/40th of the amount.

**Q. What is the *nisaab* of merchandise?**

A. Calculate the value of the merchandise according to either silver or gold. Then give away the *zakaah* to the order of the *nisaab* of gold or silver.

# Giving *Zakaah*

**Q. What is the right method of giving *zakaah*?**

A. Give the *zakaah* which has become compulsory on you to a deserving person in the name of Allâh and make him or her its owner and master. It is not right to give *zakaah* for any work or service done. (The man who is in charge of collecting *zakaah* can, however, be paid from the *zakaah* money.) It is also allowed to buy things with the *zakaah* money and distribute them to the poor people.

**Q. When should *zakaah* be given?**

A. *Zakaah* should be given without delay as soon as one year passes on the valuables of the amount of *nisaab*. (A "year" means a lunar calendar year.)

**Q. Is it allowed to give away *zakaah* before the completion of one year?**

A. For a person who owns valuables, it is allowed to give *zakaah* according to the *nisaab* before the completion of one year.

**Q. Is the *niyyah* necessary when giving *zakaah*?**

A. Yes. The *niyyah* should be there when giving *zakaah* or at least when one is separating the required portion from the property. *Zakaah* will not be fulfilled if one gives the money with no intention but afterwards accounts it as *zakaah*.

**Q. Is it necessary to tell the person to whom *zakaah* is being given that what is given to him is of *zakaah*?**

A. It is not necessary. *Zakaah* will be paid even if it is given as a present or 'Eid gift to poor children, *etc*.

**Q. What is the ruling when the whole property is destroyed after the completion of one year although no *zakaah* had yet been paid on it?**

A. The responsibility of *zakaah* will also be gone.

**Q. What if the whole property is given away in the name of Allâh after the completion of one year?**

A. Its *zakaah* will also be excused.

**Q. What if a portion of the property is destroyed or given away as charity?**

A. For the portion that has been destroyed or given away as charity, *zakaah* will lapse. For the remaining portion *zakaah* must be paid.

**Q. If *zakaah* for silver is given away in silver, how should it be assessed, by its value or weight?**

A. Its weight should be considered.

**Q. If *zakaah* becomes due on silver, can anything else be given in its place as *zakaah*?**

A. Yes, by the price of the quantity of silver that becomes due as *zakaah*, something else, like cloth or food, may also be purchased and given.

# The *Masaarif* of *Zakaah*

**Q. What is meant by *Masaarif* of *zakaah*?**

A. The people to whom *zakaah* is allowed to be given are called *masaarif*. *Masaarif* is the plural of *Masraf*. The *masaarif* of *zakaah* are those people to whom *zakaah* may be given.

**Q. What are the *masaarif* of *zakaah*?**

A. In these days, *masaarif* of *zakaah* are:[13] (1) *Faqeer*, a person having little belongings but not to the amount of *nisaab*. (2) *Miskeen*, the person who himself owns nothing. (3) Debtor, or a person who is in debt of others and whose debt exceeds his belongings to the amount of *nisaab*. (4) A traveller who has run short of money while in journey may also be given *zakaah* according to his need.

**Q. Is it permitted to give *zakaah* to the Islamic schools?**

A. Yes, it is permitted to give *zakaah* to the students and to the managers of the schools for spending on students. There is no harm in it.

**Q. To whom is it not allowed to give *zakaah*?**

A. The persons to whom the giving of *zakaah* is forbidden are:

---

[13] The Qur'aan actually mentions 8 fixed categories- only 4 are listed here.

(1) A wealthy person- a person on whom *zakaah* is *fard*, or he has some property over and above his personal necessity to the amount of *nisaab*. For example, he has some copper utensils other than those required by him for daily use, valued to the amount of *nisaab*. It is not *halaal* for such a person to accept *zakaah*.

(2) A *Sayyid* and *Banu Haashim*. *Banu Haashim* means the descendents of Hadrat Ja'far, Hadrat 'Aqeel, Hadrat 'Abbaas, and Hadrat 'Ali (may Allâh be pleased with them all).

(3) To one's father, mother, maternal or paternal grandfathers and grandmothers, and to those above them in the lineage.

(4) To one's son, daughter, paternal or maternal grandson and granddaughter, and to those in the lineage below that.

(5) The husband to his wife and the wife to her husband can not give *zakaah*.

(6) To a *kaafir*.

(7) To a minor child to a wealthy person.

It is not allowed to give *zakaah* to any of these people.

**Q. On what things can the *zakaah* not be spent?**

A. On those things which do not make the deserving person the owner and master of the *zakaah*. It is not allowed to spend *zakaah* on such things like the funeral of the dead, paying off the debt of a dead person, or in the repair or construction of a mosque or water supply.

**Q. Is it permissible to give *zakaah* to a person who owns a house worth plenty of money and he lives in it or makes his living by its rent, but he has no other property than that and has run out of money?**

A. It is allowed, because the house is included in his necessary requirements. But if he has some property other than his necessary requirements, to the amount of *nisaab*, then he is not allowed to accept *zakaah*.

**Q. Will *zakaah* be considered as paid if one gives to a person, thinking that he is deserving, but later on it is found out that he was a *Sayyid* or a wealthy person, or his own father or mother or one of his own descendents?**

A. It is considered as paid. It is not necessary to pay it again.

**Q. What are the people to whom giving of *zakaah* is the best?**

A. First to one's own relatives, such as brother, sister, nephews, nieces, aunts, uncles, in-laws, *etc*. There is great blessing in paying *zakaah* to those amongst the above mentioned who are needy and deserving. After them comes the neighbors or others residing in one's city. It is best to give it to the ones amongst those who are deserving and needy. Then comes the turn of those to whom, if *zakaah* is given, it becomes beneficial for the religion, such as students of the religion.

# *Sadaqat-ul-Fitr*

**Q. What is *Sadaqat-ul-Fitr*?**

A. *Fitr* means to break the fast, or not to keep fast. Allâh has fixed a *sadaqah* (charity) over His servants: After the completion of Ramadaan and on the rejoicing of breaking the fast, this charity should be paid as a mark of gratitude. This is called *Sadaqat-ul-fitr*. The 'Eid that comes after the Ramadaan is called 'Eid-ul-Fitr, as it is the day of rejoicing over the completion of the fast.

**Q. On what persons is *sadaqat-ul-fitr waajib*?**

A. *Sadaqat-ul-Fitr* is *waajib* on every free Muslim when he or she owns property to the amount of *nisaab*.

**Q. Is that the same *nisaab* as that of *zakaah* or something else?**

A. The *nisaab* of *zakaah* and *nisaab* of *sadaqat-ul-fitr* are the same. But there is a difference between the *nisaab* of *zakaah* and that of *sadaqat-ul-fitr*. For *zakaah*, it becomes *fard* when a

person owns a certain quantity of silver, gold, or merchandise only. But for *s̲adaqat-ul-fit̲r* to be *waajib*, all one's possessions are counted and all sorts of things are taken into account. It is necessary for both the *nis̲aab*s that one should be free from all sorts of burdens of debts and have property in excess of one's necessary requirements.

So, if a person has extra clothes, other than those clothes used by him, or has some extra utensils of copper, brass, china, clay, *etc.*, or has an occupied house, or some other property or goods exceeding his necessary and personal requirements, and the value of these things equals or exceeds the amount of *nis̲aab*, no *zakaah* is (necessarily) *fard̲* on that, but *s̲adaqat-ul-fit̲r* will be *waajib*. The condition of the passing of one year is also not necessary over the *nis̲aab* of *s̲adaqat-ul-fit̲r*. The payment of *s̲adaqat-ul-fit̲r* becomes *waajib* even if one becomes possessor of the *nis̲aab* the same day.

**Q. On whose behalf is the payment of *s̲adaqat-ul-fit̲r waajib*?**

A. The payment of *s̲adaqat-ul-fit̲r* is *waajib* on every person who holds *nis̲aab*. He should pay it for himself and on behalf of his minor children. But if the minors have their own property, it should be paid from that.

**Q. It is generally said that *s̲adaqat-ul-fit̲r* is not *waajib* on a person who did not keep fast. Is this correct or wrong?**

A. It is wrong. It is *waajib* on every individual who holds *nis̲aab* whether they kept the fast or not.

**Q. What is the time of *s̲adaqat-ul-fit̲r* being *waajib*?**

A. The *s̲adaqah* becomes *waajib* on 'Eid day, just after the *s̲ubh s̲aadiq*. So if a person dies before *s̲ubh s̲aadiq*, no *s̲adaqat-ul-fit̲r* will be paid from his property. If a child is born before then, it shall be paid on behalf of the child.

**Q. Is it allowed to pay *s̲adaqat-ul-fit̲r* before the 'Eid, during Ramad̲aan?**

A. It is allowed.

**Q. What is the best time for paying *s̲adaqat-ul-fit̲r*?**

A. It is better to pay on 'Eid day before going to the 'Eid prayers. It is also allowed to pay after the prayers. It will remain due in one's name until one pays, no matter how much time passes.

**Q. What things and what quantities must be paid for the *s̲adaqat-ul-fit̲r*?**

A. All kinds of foodgrains or their equivalent price may be paid as *s̲adaqat-ul-fit̲r*. It is detailed like this: if wheat, or its flour, is given it should be 3 ½ lbs. per person. And if barley, or its flour, is given it should be 7 lbs. per person. If any other foodgrains – rice, millet, *etc*. – in place of wheat and barley is given, then that grain should be equal to the price of either 3 ½ lbs. of wheat, or of 7 lbs. of barley. If it is given in cash it should be equal to the price of 3 ½ lbs. of wheat or 7 lbs. of barley.

**Q. Is it allowed to give *s̲adaqat-ul-fit̲r* of one person to many poor people, in little quantities to each, or should it be given to only one poor person?**

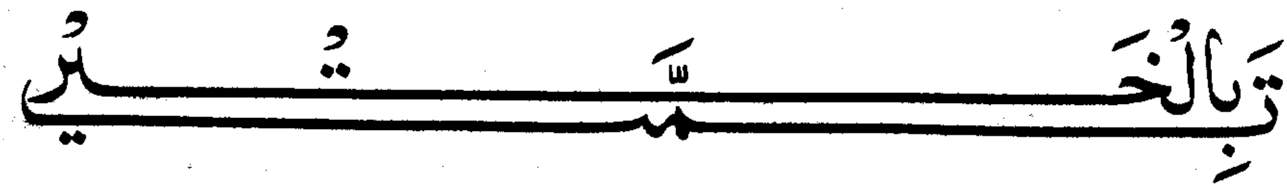
A. It is allowed to give to many poor people. In the same way, *s̲adaqat-ul-fit̲r* of many people can be given to only one person.

**Q. To whom should *s̲adaqat-ul-fit̲r* be given?**

A. *S̲adaqat-ul-fit̲r* is allowed to be given to those persons to whom *zakaah* is allowed to be given. It is not allowed to give *s̲adaqat-ul-fit̲r* to those people to whom *zakaah* cannot be given.

**Q. Can those people on whom *sadaqat-ul-fitr* is *waajib* take the *zakaah* or *sadaqat-ul-fitr*?**

A. They cannot. The persons who themselves are in possession of the *nisaab* are not allowed to take any *fard* or *waajib sadaqah*.



**THE END OF PART IV**

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تَعْلِيم الإسْلام

# The Teachings of Islâm

Homework Workbook – (for Parts I – III)

. Level I .

## Homework 1 – Allâh

**1)** What does the Arabic word *kalimah* mean?

**2)** Write the *kalimah tawheed* in Arabic (without looking) and its English meaning. What are some other names of this *kalimah*.

**3)** What are the five pillars of Islâm? Tell their names in Arabic as well as English.

**4)** Tell what the following words mean:

*Imaan*
*Islâm*
*Muslim*
*Kaafir*
*Tawheed*

**5)** What are some of the names of Allâh and what do they mean?

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# Homework 2 – Angels

**1)** What are the 7 main things Muslims believe in that are mentioned in the *imaam mufassal*?

**2)** What are angels made of? How many are there?

**3)** Who created the angels?

**4)** Match up the names of the angels below with their jobs:

| | |
|---|---|
| 1. Hadrat Israafeel (عليه السلام) | a. Visit the graves and ask the dead people questions. |
| 2. *Kiraamun-Kaatibeen* | b. Brought Allâh's messages to the prophets. |
| 3. Hadrat Mika'eel (عليه السلام) | c. Write down everything good or bad that we do. |
| 4. Hadrat Jibra'eel (عليه السلام) | d. Looks after the clouds, wind, and rain. |
| 5. *Munkar* and *Nakeer* | e. The angel of death. |
| 6. Hadrat 'Izraa'eel (عليه السلام) | f. Blows the trumpet on the Day of Judgment. |

# Homework 3 – Books of Allâh

**1)** What is the difference between a *kitaab* and a *saheefah*?

**2)** Which prophets were these books revealed to:

*Tawraah* *Zaboor*
*Injeel* *Qur'ân*

**3)** Answer "true" or "false" to the following:

a. The Holy Qur'ân is Allâh's speech.
b. The words of the Holy Qur'ân have changed since the Prophet Muhammad (صلى الله عليه وسلم).
c. The Holy Qur'ân took 23 years to come to the Prophet (صلى الله عليه وسلم).
d. Nobody knows the whole Qur'ân by heart and memory.
e. The rules in the Holy Qur'ân do not make sense nowadays.

# Homework 4 – Prophets of Allâh

**1)** What kind of creatures were the prophets – angels, jinn, or human beings?

**2)** Who sent the prophets?

**3)** Who was the first prophet? Who was the last prophet?

**4)** What other prophets were from the same family line as the Prophet Muhammad (ﷺ)?

**5)** Tell the names of seven prophets whose names are mentioned in the Holy Qur'ân.

# Homework 5 – The Last Prophet (ﷺ)

**1)** What were the names of the parents of the Prophet Muhammad (ﷺ)? What was his grandfather's name?

**2)** What cities did the Prophet (ﷺ) live in? Why did he have to move from one city to another?

**3)** Which tribe and family of Arabia did the Prophet (ﷺ) belong to?

**4)** How old was the Prophet (ﷺ) when he became a prophet? How long after that did he live?

**5)** The Holy Prophet (ﷺ) was *ummiy*. What does *ummiy* mean?

# Homework 6 – *Sahaabah* and *Awliyaa*

**1)** Who were the *sahaabah*?

**2)** Tell the names of seven of the *sahaabah*.

**3)** What does it mean to be a *waliy-ullâh* (friend of Allâh)?

**4)** Order the following people or types of people in order of their rank according to Islâm. For example, the first person in rank should be the Prophet Muhammad (ﷺ):

Hadrat Abu Bakr (رضی اللّٰہ عنہ)
Any of the prophets (peace be upon them)
A *waliy-ullâh* who was not a *sahaabah*
Hadrat 'Uthmân (رضی اللّٰہ عنہ)
Prophet Muhammad (ﷺ)
Hadrat 'Ali (رضی اللّٰہ عنہ)
Any *sahaabi*
Hadrat 'Umar (رضی اللّٰہ عنہ)

**5)** Who were the first four *khaleefah*s after the Prophet (ﷺ)?

# Homework 7 – Day of Judgment, *Taqdeer* and Life after Death

**1)** What is an Arabic name for the Day of Judgment?

**2)** What will happen on the Day of Judgment?

**3)** Who knows when the Day of Judgment will happen?

**4)** What are the two places that people will live in during the Life after Death? How long will that Life after Death last?

**5)** Does Allâh know everything that happens and everything that is going to happen?

# Homework 8 – Beliefs

**1)** How do we know what Muslims are supposed to believe in?

**2)** Match up the names of the prophets below with the miracles that they brought. Some prophets had more than one miracle.

1. Hadrat Moosa (عليه السلام)
2. Hadrat ‘Eesa (عليه السلام)
3. Hadrat Muhammad (صلى الله عليه وسلم)

a. Split the moon into two pieces.

b. His stick turned into a snake.

c. Travelled from Makkah to Jerusalem and then to the Heavens in one night.

d. Made a dead person come alive.

e. His hand shone like the sun.

f. Caused blind people to see again.

g. Brought the Holy Qur’ân.

**3)** Who allowed the prophets to do miracles?

**4)** If someone says they believe like a Muslim, but do not act according to Islam, what will happen?

# Homework 9 – *Wuduu’* – I

**1)** What is *wuduu’*?

**2)** What are the four *far<u>d</u>* actions of *wuduu’*?

**3)** Which of these things should you do and which should you not do when making *wuduu’*?

a. Make intention (*niyyah*) before starting.
b. Do *wuduu’* in a dirty place.
c. Wash each part of the body three times.
d. Wipe the back of the neck.
e. Wipe the front of the neck.
f. Waste a lot of water.
g. Brush the teeth with *miswaak*.
h. Use the right hand to clean the nose.

i. Wash the right arm before the left arm.
j. Try to face the *qiblah*.
k. Talk a lot while making *wuduu'*.

# Homework 10 – *Wuduu'* – II

**1)** What happens if your entire face does not get washed during *wuduu'*?

**2)** What happens if you did not make *niyyah* (intention) before doing *wuduu'*?

**3)** What is *miswaak*?

**4)** Write in Arabic the *du'â* to read before starting *wuduu'* and its English meaning.

# Homework 11 – *Wuduu'* – III

**1)** Answer "true" or "false" to the following things about *wuduu'*:

a. You should waste water.
b. You should try to face the *Qiblah*.
c. You should wipe the front of your neck also.
d. You have to make intention for the *wuduu'* to be valid.
e. After *wuduu'*, you can say two *rak'aat* of prayer.
f. Vomiting breaks the *wuduu'*.
g. If you sleep soundly, *wuduu'* does not break.

**2)** What happens if someone (who is adult) laughs during prayer?

**3)** Write the *du'â* for after finishing the *wuduu'* in Arabic and its English meaning.

# Homework 12 – *Ghusl* (Bath)

**1)** When is it *sunnah* to make *ghusl*?

**2)** When are some other times when it is good to take a *ghusl* (bath)?

**3)** Can you take a bath in public? Should you face the *Qiblah* while taking a bath?

**4)** After making *ghusl* do you have to make *wuduu'* also before you can pray?

# Homework 13 – Cleanliness

**1)** Which of these things can we use to make *wuduu'* or to wash ourselves with?

a. Rain water
b. Dirty water
c. Water from a well
d. Water from the ocean
e. Wine
f. Milk
g. Water that someone else already used for *wuduu'*.
h. Water that a pig has drunk from.
i. Water from melted snow.

**2)** What is it called when you clean and wash yourself after using the toilet?

**3)** What things should not be done when using the toilet?

# Homework 14 – *Tayammum*

**1)** What do we use to do *tayammum*?

**2)** When can someone do *tayammum*?

**3)** What are the *fard* of *tayammum*?

**4)** When does *tayammum* break?

# Homework 15 – Conditions of Prayer

**1)** What is the *satar* of a man? Of a woman?

**2)** What is the time for Fajr prayer?

**3)** When does the time for Zuhr prayer end and ‘Asr prayer start?

**4)** What is the time of Maghrib prayers?

**5)** When should Witr prayer be said?

**6)** Which direction is the *Qiblah*?

# Homework 16 – *Adhaan*

**1)** Is *Adhaan* a *fard* or *sunnah*? Should both men and women call *adhaan*?

**2)** Which prayers is the *adhaan* for?

**3)** What is the person called who calls *adhaan*?

**4)** What is the second call to prayer called – the one that is said just before everyone stands up to pray together?

**5)** What is it called when people pray together as a group? What is the person called who leads the group?

# Homework 17 – Prayer

**1)** What are the 6 things which are the most important parts (*fard*) of prayer? Give their Arabic names.

**2)** Write the Arabic phrase that is called *takbeer*. What does it mean in English?

**3)** How much Qur’ân should you recite in prayer?

**4)** What is the proper way to do *rukuu’*? What is the proper way to do *sajdah*?

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# تَعْلِيم الإسْلام

# The Teachings of Islâm

Homework Workbook – (for Parts I – III)

. Level II .

## Homework 1 – Allâh

**1)** What does the Arabic word *kalimah* mean?

**2)** Write the *kalimah tawheed* in Arabic (without looking) and its English meaning. What are some other names of this *kalimah*.

**3)** What are the five pillars of Islâm? Tell their names in Arabic as well as English.

**4)** Give definitions of the following words:

*Imaan*
*Islâm*
*Muslim*
*Kaafir*
*Tawheed*

**5)** What does it mean that Allâh has other names like *ar-Rahmaan*, *al-Khaaliq*, *ar-Raaziq*? What is the difference between these names and the name *Allâh*?

**6)** Why are the names of Allâh useful to know? Give at least two good reasons.


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# Homework 2 – Angels

**1)** Write the *imaan mufassal* in Arabic (without looking) and its English meaning (the seven beliefs).

**2)** What are angels? How many are there?

**3)** Who created the angels? Why were they created?

**4)** Who are the four famous angels and their jobs?

**5)** What other jobs do the angels do? Find places in Qur'ân which mention or describe these jobs.
(Hint: Try looking in the following *sûrah*s: 82 (*Infitaar*), 74 (*Muddath-thir*), 40 (*Ha-Mim, Mu'min*), or the end of 39 (*Zumar*).)

# Homework 3 – Books of Allâh

**1)** What is the difference between a *kitaab* and a *saheefah*?

**2)** Which prophets were these books revealed to:

| | |
|---|---|
| *Tawraah* | *Zaboor* |
| *Injeel* | *Qur'ân* |

**3)** Why can't Muslims believe in what people nowadays call the Old Testament (*Tawraah*), the New Testament (*Injeel*), or the Psalms (*Zaboor*)?

**4)** How do we know that some prophets got smaller books called *suhuf*, or *saheefah*s?

**5)** Why do we believe completely that the Qur'ân we have is the perfect and actual revelation of Allâh? How was and is the Qur'ân preserved?

**6)** Why is the Qur'ân better than other books that Allâh revealed?

# Homework 4 – Prophets of Allâh

**1)** What is the difference between a *rasool* and a *nabiy*? What kind of creatures were the prophets?

**2)** How did someone become a prophet? Why were the prophets sent?

**3)** What is the Arabic word that means “revelation,” or the “coming of Allâh’s Commands, Orders, and Messages to a prophet”?

**4)** Who were the first prophet and the last prophet?

**5)** What other prophets were from the same family line as the Prophet Muhammad (ﷺ)?

**6)** Tell the names of seven prophets whose names are mentioned in the Holy Qur’ân.

# Homework 5 – The Last Prophet (ﷺ)

**1)** What were the names of the parents of the Prophet Muhammad (ﷺ)? What was his grandfather’s name? Was his grandfather an important person in their city? Why? Who was his great-grandfather?

**2)** What cities did the Prophet (ﷺ) live in? Why did he have to move from one city to another?

**3)** Which tribe and family of Arabia did the Prophet (ﷺ) belong to?

**4)** How old was the Prophet (ﷺ) when he became a prophet? How long after that did he live?

**5)** What does *ummiy* mean? Why is it a miracle that the Holy Prophet (ﷺ) was *ummiy*?

**6)** What are the proofs that he is the last prophet (ﷺ)?

# Homework 6 – *Sahaabah* and *Awliyaa*

**1)** How many *sahaabah* were there? Tell the names of seven of them.

**2)** What is the definition of a *sahaabi*?

3) Were the *sahaabah* only Arabs or were they from other countries and lands also?

4) What does it mean to be a *waliy-ullâh* (friend of Allâh)?

5) Order the following people or types of people in order of their rank according to Islâm. For example, the first person in rank should be the Prophet Muhammad (صلى الله عليه وسلم):

Hadrat Abu Bakr (رضى اللّٰه عنه)
Any of the prophets (peace be upon them)
A *waliy-ullâh* who was not a *sahaabah*
Hadrat 'Uthmân (رضى اللّٰه عنه)
Prophet Muhammad (صلى الله عليه وسلم)
Hadrat 'Ali (رضى اللّٰه عنه)
Any *sahaabi*
Hadrat 'Umar (رضى اللّٰه عنه)

6) What is a *khaleefah*? Who were the first four *khulafaa*?

# Homework 7 – Day of Judgment, *Taqdeer* and Life after Death

1) What are some of the Arabic names of the Day of Judgment and what do they mean?

2) What will happen on the Day of Judgment?

3) When will *Qiyaamah* come and what are some of the signs that will come before it?

4) What are the two places that people will be in during the life after death? How long will that life last?

5) What does *Taqdeer* mean, or what is it?

# Homework 8 – Beliefs

1) What must a person believe in to be a Muslim?

2) How do we know what a Muslim is supposed to believe in?

**3)** Do we believe in the miracles of the prophets? If yes, then give some examples? How is it possible for miracles to happen?

**4)** Do other people perform unusual things like miracles as well? What can it mean if this happens?

**5)** Why is it important to act upon what you believe? If someone says they believe like a Muslim, but do not act according to it, what will happen?

# Homework 9 – *Wuduu'* – I

**1)** What are the 7 conditions of prayer – that you have to check before starting to pray?

**2)** What is *wuduu'*, briefly?

**3)** What are the four *fard* actions of *wuduu'*?

**4)** What are the 13 *sunnah* and 5 *mustahab* actions of *wuduu'*?

**5)** What does it mean for something to be *makrooh*? What things are *makrooh* in *wuduu'*?

**6)** What is the purpose of *wuduu'*? Why do you think we learn about *wuduu'* before prayer?

# Homework 10 – *Wuduu'* – II

**1)** What happens if your entire face does not get washed during *wuduu'*?

**2)** What happens if you did not make *niyyah* (intention) before doing *wuduu'*?

**3)** What is *miswaak*?

**4)** What is *khilaal* and which parts does it apply to in *wuduu'*?

**5)** What is *masah* and which parts does it apply to in *wuduu'*?

**6)** Write in Arabic the *du'a* after *wuduu'* and its English translation.

# Homework 11 – *Wuduu'* – III

**1)** Answer "true" or "false" to the following things about *wuduu'*:

a. You should waste water.
b. You should try to face the *Qiblah*.
c. You should wipe the front of your neck also.
d. You have to make intention for the *wuduu'* to be valid.
e. After *wuduu'*, you can say two *rak'aat* of prayer.
f. Vomiting breaks the *wuduu'*.
g. If you sleep soundly, *wuduu'* does not break.

**2)** What happens if someone (who is adult) laughs during prayer?

**3)** How much of bleeding causes the *wuduu'* to break?

**4)** If you are wearing certain types of socks, you do not have to take them off when doing *wuduu'*- instead you can wipe (*masah*) over them. What type of socks are these? How long can you keep doing *wuduu'* without having to take off the socks? What happens if the socks have holes in them?

# Homework 12 – *Ghusl* (Bath)

**1)** When is it *sunnah* to make *ghusl*?

**2)** When are some other times when it is good to take a *ghusl* (bath)?

**3)** What are the *fard* and *sunnah* parts of *ghusl*?

**4)** Can you take a bath in public? Should you face the *Qiblah* while taking a bath?

**5)** After making *ghusl* do you have to make *wuduu'* also before you can pray?

# Homework 13 – Cleanliness

**1)** What does *najaasat* mean? What is the difference between *haqeeqi* and *hukmi najaasat*?

**2)** What substance do we use to clean their body or clothes from *haqeeqi najaasat*?

**3)** What kinds of water can be used for *wuduu'*? What kinds of water cannot be used?

**4)** What is it called when you clean and wash yourself after using the toilet?

**5)** What things should not be done when using the toilet?

# Homework 14 – *Tayammum*

**1)** What do we use to do *tayammum*? When can someone do *tayammum*?

**2)** What are the *fard* of *tayammum*?

**3)** What does it mean that the *niyyah* is a *fard* for *tayammum*? If you make intention of *tayammum* only for reading the Qur'ân, can you say prayers using the same *tayammum*?

**4)** When does *tayammum* break?

**5)** Where in the Qur'ân does it mention *tayammum*? (Hint: Look in the first 50 *âyât* (verses) of *Sûrah* 4 – *Nisaa*.)

# Homework 15 – Conditions of Prayer

**1)** What is the *satar* of a man? Of a woman?

**2)** What is the correct time for Fajr prayer? When is the best time to say Fajr?

**3)** When does the time for Zuhr prayer end and 'Asr prayer start?

**4)** What is the time of Maghrib prayers? When should Maghrib prayers be said?

**5)** When should Witr prayer be said?

**6)** Which direction is the *Qiblah*?

**7)** How should someone make *niyyah* for the prayer?

# Homework 16 – *Adhaan*

**1)** Is *Adhaan* a *fard* or *sunnah*? Should both men and women call *adhaan*?

**2)** When is the proper way of calling the *adhaan*?

**3)** Which prayers is the *adhaan* for?

**4)** What is the person called who calls *adhaan*?

**5)** What is the second call to prayer called – the one that is said just before everyone stands up to pray together?

**6)** What is it called when people pray together as a group? What is the person called who leads the group?

# Homework 17 – Prayer I

**1)** What does it mean for something to be one of the *arkaan* of prayer?

**2)** What are the 6 things which are the *arkaan* of prayer? Give their Arabic names.

**3)** Write the Arabic phrase that is called *takbeer*. What does it mean in English?

**4)** What is the minimum amount of Qur'ân that must be recited in prayer? How much is *waajib*?

**5)** What is the difference between *fard* and *waajib*?

**6)** What is the proper way to do *rukuu'*? What is the proper way to do *sajdah*?

# Homework 18 – Prayer II

**1)** What are the 14 *waajib* actions in prayer?

**2)** What happens if you forget to do one of the *waajib* things by mistake?

**3)** What are the 21 *sunnah*s of prayer?

**4)** What are the 5 *mustahab* of prayer?

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